



AN
ANTIDOTE

Agaynst Poperie :

Most necessarie for all in this
Back-slyding Age.

Wherein

1. The Trueth is confirmed, by
Authoritie of Scripture, Witnes-
sing of Antiquitie, and confession
of the Popish partie.
2. Popish Scripturall Arguments
are answered, by the Exposition
both of Fathers, and of their
owne Doctours.

By WILLIAM GUILD, D. D.
Preacher of Gods Word.

Iob. 6. 25.

How forcible are right Words?

ABERDENE,

Printed by James Brown, 1656.



To the Right Honourable;

the Religion (L. O. R. Y.)

DAVID RICHARDSON

1705 Black St.

Edinburgh

To the Right Honourable

the Lord of the Treasury

Edinburgh

Ye men of

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1705 1349 F 122 123





To the Right Honourable;
and Religious LORD.
DAVID, Earle of WEIMES,
Lord ELCHO, &c.

A N D

To His Noble & Religious Lady
die D. MARGARET
LESLIE, Countesse of
WEIMES, &c.



IF ever any
times, these
now require,
that as the A-
postle willeth
us, *We earnest-*
lie contend for that Fayth, which
was once delivered to the saynts; Jude
considering both the subtiltie 3.
and

Epistle Dedicatorie.

and sedulitie of the *Enemies* of the Trueth, whose subtiltie & working in a Mysterie, as it should make al men the more warie; so their sedulitie in seduction (lyke that of the *Pharisees* of old) should make all the LORDS Servants on the Watchtowre more watchfull and diligent. That while as the envious man is so buffie to sowe Tares in their Masters Field, and draw men from the Trueth, they be not found slack and sleeping in sowing good seed, and keeping men with the Trueth.

This the Glorie of GOD requireth at our hands, whereof we should be zealous, This the command of CHRIST enjoineth, whose Sheepe we we ought to feede and guard them

Epistle Dedicatorie.

them from disguised Wolves
who come to devoure the
Flocke, This the danger of
our Church in these sad times
craveth and calleth for. With
this also doth our calling and
consciēce burdē us, if ever we
looke for the approbation of
good & faithful servants. And
to do this, the pittie that we
ought to haue on many poore
soules, should stimulat us, who
like these who followed *Ab-*
solon in the simplicitie of their
heartes, are slielie seduced,
craftilie captivated, & cruel-
lie soule-murdered, by these
devouring Wolves, in sheepes
cloathing; of whom the A-
postle fore-warned *Act. 20.*
29. Who with the *Pharisees*
of old, pretend *Moses* Chayre,
and the infallibilitie of their
Church

Epistle Dedicatorie.

Church, being in the mean time
while, not Apostolick, but A
Apostatick, not Pastors, but w
Impostors, not Leaders, but g
Misleaders, not Priests of *Be- fe*
thell, but of *Babell*, and lyke T
that Beast in the *Revelation*,
tho horned like the LAMB, yetth
speaking like the *Dragon*. And no
as it was said to *Peter* by the yo
High-Priests Mayde, *Their lo*
speech bewrayeth them, that tho ra
they pretend to be for Christ, va
yet they serve *Antichrist*. lig

act
20.
29
Of such, for GODS people ye
to be aware, it is not only our Sc
part to fore-warne, as *Paul* co
did the elders of *Ephesus*, or to Pa
stand armed our selves, with do
the builders of the Walles of th
Ierusalem, but also for con- G
vincing of errour, & defence yo
of the Truth, to arme & fur- na
nish

Epistle Dedicatorie.

meanenish others out of the Lords
but Armorie of holy Scripture,
but whereby they may be both
but guarded from errour, & their
Be-feet guyded in the pathes of
lyke Trueth.

on, For which end these paines
yet that I haue taken, *Right Ho-*
And *nourable*, I haue Dedicate to
the your Honours: whom in like
their loue of the Trueth and incou-
tho ragement both of Gods Ser-
rist, vants, and others that are Re-
ligions in the bounds where
ople yee liue, as yee are exemplar,
our So I beseech God you may
Paul continue to be Patrons and
or to Paterns of pietie, Which
with doubtlesse shall tend in end to
s of the procuring in Mercie of
con- Gods blessing both on you &
ence yours heere, and to your Eter-
fur- nall happienesse heere-after:
nish

Epistle Dedicatorie.

Which shall bee the hearts
wish of

*Your Honours humble
Servant in Christ*

WILLIAM GUILD

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GOD

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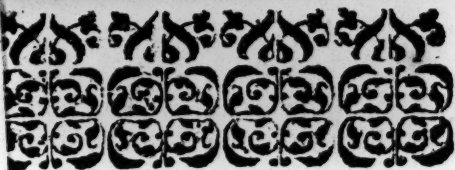
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An Antidote
Against Poperie.

CHAPTER I.
OF SCRIPTURE.

SECT. I.
Of the Canon thereof.

the state of the Contraversie.



COncerning
the Canon of
Scripture, there
is no question be-
tweene the *Roma-*
nists and vs, of the
bookes of the New Testament, but
allie of the Old; to wit, Whether
A those

2 AN ANTIDOTE

those Books which are placed after
the Prophet *Malachie*, commonly
called *Apocrypha*, bee Canonick
Scripture: that is, (as the word
porteth) bee of that Divine Autho-
ritie, as to bee the Rule of our Faith
and practise; which the Councell
Trent affirmeth, accursing thos
who will not receaue them as apo-
cred and Canonick; and which
deny to bee such, because of the
reasons following.

Con-
cil.
Trid.
Sess.
decret
1.

I. *Authoritie of Scripture*

- I. **L**VKE XXIV. 27. And
ginning at *Moses*, and
the *Prophets*, bee expounded & con-
them in all the *Scriptures*, oth-
things concerning himselfe.

Whence it followeth, If our
viour comprehendeth all the *Sc-*
Esdras tures of the Olde Testament in
1. 40. ses and the *Prophets*, of whom *M-*
1 *Ma-* chi was the last: * that then al o
chab. which were written after, (as
9. 27. *Apocrypha* Bookes were) are no
not

AGAYNST POFERIE. 3

and Canonick Scripture. But (as wee see
mon by Saynct L V K E) our Saviour
comprehendeth *all the Scriptures* of
the Olde Testament in Moses and
the Prophets, of whome Malachi was
the last, as witnesseth *Theodore*, and
their owne *Genebrard*: therefore all
such as were written after, (as the
as *apocrypha* Bookes were) are no Ca-
nonicke Scripture. For thus sayeth
Theodore, Malachi as the last Pro-
phet after all others, left the Divine
Oracles in writ. So that from Mala-
chi to Iohn the Baptist (sayeth *Gene-*
brard) no Prophet arose.

Theod.
in ar-
gum.
Mala-
chia.
Geneb
l. 2.

And 2. ACTS XXVI. 22. Having
, and therefore obtayned help of GOD,
ded & continue unto this day, witnessing
res, both to small & great, saying none
e. other thinges, (or, as the *Rhemists*
ranslate, *nothing beside*) than those
which the Prophets and Moses did
ay should come.

Chro-
mol. ad
annu
mundi
3640.
So Vo-
tablus
in 1.
Macc.
9. 27.

Whence it followeth agayne;
seeing Saynct *Paul* comprehendeth
n lyke manner all the Scriptures of
the Olde Testament in the writs of

2 AN ANTIDOTE

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the Prophet *Malachie*, commonly
called *Apocrypha*, bee Canonick
Scripture: that is, (as the word
porteth) bee of that Divine Author-
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and practise; which the Councell
of *Trent* affirmeth, accursing
who will not receaue them as
cred and Canonick; and which
deny to bee such, because of the
reasons following.

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chi was the last: * that then al
which were written after, (as
Apocrypha Bookes were) are no

See
Esdras
1. 40.
2 Ma-
chab.
9. 27.

nor

AGAYNST POFERIE. 3

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among Saynct L V K E) our Saviour
comprehendeth *all the Scriptures* of
the Olde Testament in *Moses* and
the *Prophets*, of whome *Malachi* was
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which the *Prophets* and *Moses* did
say should come.

Chro-
mol. ad
annu
mundi
3640.
So Vo-
tablus
in 1.
Macc.
9. 27.

Whence it followeth agayne;
seeing Saynct *Paul* comprehendeth
a lyke manner all the Scriptures of
the Olde Testament in the writs of

4 AN ANTIDOTE

Moses and the *Prophets* onelie, leading no other changes for confirmation of his doctrine; that therefore anie other writs which we see neyther *Moses* nor the *Prophets*, (such as the *Apocrypha* Books bee) are not Canonick Scripture.

3. ROM. 3. 2. Unto whom (to wit, the *Jewes*) were committed the Oracles of GOD (or, as the *Rhemistes* translate, the wordes of GOD) that is, as *Ferus a Roman* and all others with him, expounded the Canonick Scriptures of the Olde Testament.

But to subsume: Those Books which are called *Apocrypha*, were not committed vnto them as the Oracles of GOD, nor acknowledged, read, or expounded by them (as *Bellarmino* confesseth:) therefore it followeth, that they are not Canonick Scripture. Whereof (sayeth *Augustine*) those things are not spoken with such firmness or authoritie, which are not written in the Canon of the *Jewes*.

Where it is to be noted, that

Bel. l.

1. de

purg.

c. 3. 5

ad pri-

mum.

Aug.

l. 17.

de ci-

uit.

Dei

AGAINST POPERIE. 5

alle, take of the *Jewes*, not as they are at
 or confis daye, but as they were then,
 at the then they ONLY were the Church
 which we GOD vnder the Olde Testa-
 bers, (sunt: and therefore, whose testi-
 e) are monie of the Canonicke Bookes of
 the Olde Testament, was then of
 more credit, than any other Church
 into how can bee in the contrarie: in re-
 committed that the *Jewes*, Synagogue (as
 , as yeth *Cordubensis*, a minorit Friar)
 worded and then the infallible authoritie of
 Roman concerning betweene Divine inspy-
 expound Scriptures which they recea-
 of ed, and others which then they
 ejected.

also:
 c. 20.
 15. c.
 23.

Fran.
 Cor-
 dub. in
 annot.
 cathol
 art. 2.
 c. 70.

e Booc
 a, w 4. 2. TIM. 3. 16. All
 m as scripture is given by Divine in-
 knowpiration.

by the Whence it followeth, That what
) the not given by Divine inspiration,
 y are not Canonicke Scripture. But
 herch such are the *Apocrypha* Bookes:
 e this herefore, they are no Canonicke
 firmn cripture.

not w Now, that such are the *Apocrypha*
 bes, lookes, is proven, 1. out of them-
 that A 3 selues;

6 AN ANTIDOTE

selues; because the author of the
 2 Mac Bookes of *Maccabees* acknowl
 2. 23. geth that they are only the abridg
 ment of an humane Storie, done b
 2 Mac great paynes; and wherein hee e
 15. 38 cuseth himselfe, That if hee ha
 done slenderlie, it is all that he
 Hie- could attayne vnto: which is ne
 ron. the stile of Canonicke Scriptur
 prolog Wherefore, sayeth Saynt *Ierome*
 in pro- the Church receaveth not th
 verb. Bookes of the *Maccabees* as Can
 Greg. nicke Scripture. Which thing all
 i. 19. Pope *Gregorie*, in his *Moralls*, clea
 moral lie acknowledgeth.
 in Job

Next: This is a sure testimonie
 c. 17. (sayth *Bellarmino*) that the Book
 Bel. l. of holie Scripture are Divine; be
 i. de cause of the wonderfull and Divine
 verbo. agreement of the Writers; as if the
 c. 2. § had bene all written with one Pen
 20. et and by one Writer. Whence it fo
 c. 10 § loweth, that such Bookes, whic
 jam haue not this Divine agreemen
 hac but disagree from other Canonick
 Scripture, (as the *Apocrypha* doe
 are not Divine or Canonick them
 selues; which is proven by two o
 them, in place of all the rest:

Wit

AGAYNST POPERIE. 7

vit, 1. the Booke of *Tobit*, chap. 5.
 ersf. 12. where the good Angell is
 brought in v uttering a lie : which is
 onlie proper, by Canonick Scrip-
 ture, to Satan, (who is a liar from
 the beginning) and to evill Angells,
 and saying, that hee was of a hu-
 mane kinred, and carnall procrea-
 tion ; whose nature is onelie to bee
 created Spirits, appoynted for mi-
 nistration.

Next : by conferring *Apocrypha*
Esther, with *Canonick Esther*, in
 these fewe places following, vide-
 licet, in *Apocrypha Esther*, 12. 5.
 it is sayde, that *Mordecai* for dete-
 cting the Treason agaynst the King,
 by the two Eunuches, at that tyme,
 hee got a Reward : and in the *Ca-
 nonicke Esther*, 6. 3. it is sayd the con-
 trarie; that at that tyme hee got no
 Rewarde. Agayne, in *Apocrypha*
Esther, 15. 10. it is sayde, When
Esther came before the King, hee
 looked on her fiercelie: and in *Ca-
 nonicke Esther*, 5. 2. it is sayde the
 contrarie; that hee looked on her
 favourablie. Lykewyse, in the *Apo-
 crypha Esther*, 12. 6. it is sayd, that

Feb.
 1. 14.

8 AN ANTIDOTE

Haman hated *Mordecai*, because of
the two Eunuches, whose Treasons w
hee detected: and in *Canonicke* say
Esther, 3. 5. it is sayde, that this hee li
did because hee would not bow his
knee to *Haman*. And last, in *Apo*
crypha Esther, 16. 10. *Haman* is
called a *Macedonian*: and in *Can*
nicke Esther, 3. 1. hee is declared
that hee was an *Agagite*. Next, he
they disagree amongst themselves, an
which *Canonicke* Scripture doeth B
not, as *Bellarmino's* former testimo-
nie witnesseth: For 1. *Macab.* 6. it
is sayde, that *Antiochus* died at home
in his bed at *Babylon*: and 2. *Ma*
cab. 9. 28. it is sayde, that he died
in a strange countrey, amongst the
mountaynes. And that this was one
and the same man, *Bellarmino* wit-
nesseth.

Bell. l.
• 1. de
verbo

• 15.

2. Witnessing of Antiquitie.

ATHANASIUS in his *SYNOPSIS*, h
declareth, That according to
the number of the *Hebrew* Alpha-
bet, there are onelie xxij Bookes of
Canonicke Scripture, in the Olde
Testam

AGAYNST POPERIE. 9

cause Testament; which he setteth down,
 reasons wee haue them And vnto these
 nicke (sayeth hee) let no man adde. And
 his he little after; Besides these, there
 are yet other Bookes, (sayeth hee)
 in Apocryph which wee put not in the Canon.
 And thereafter numbereth out the
 Canonicall Bookes of *Wisdom*, *Ecclesiasticus*,
Baruch, *Ether*, *Iudith*, *Tobias*, &c. The lyke
 Next, hereof doeth *Hilarie*, *Ruffinus*,
Chrysostome, and others.
 doeth But in place of all, Saynct *Jerome*
 sheweth, in his tyme, what was the
 6. iudgement of the whole Church, say-
 ing, The Church indeede readeth
 these Bookes, but receaveth them
 not amongst Canonically Scriptures.
 It then that according to Cardinall *Pe-
 trus* one's wordes, this Testimonie is a
 sufficient evidence of the Fayth of
 the whole Church then in this
 point. For when the Fathers speak
 of as private Doctors, (sayeth hee)
 but as witnesses of those thinges
 which the Church did and believed
 in their tyme; affirming, that such a
 saying was the Fayth or practise of
 the whole Church; then their te-
 stimonie is sufficient to declare the
 same

Hilar.
in pro-
log.
psalm
Ruffin
in ex-
pos.
sym-
boli.
Da-
masc.
l. 4.
orthod.
fidei.
c. 18.
Hie-
ron.
pref.
in pro-
verb.
Epist.
c. pe-
ron.
observ.
5.

10 AN ANTIDOTE
unanime consent of the who
CHURCH.

3. Confession of partie

*Lyra
prolog
I. in
biblia.*

LYRA, after the enumeration
the Books of Canonick Sc
ture; Whatsoever is beside th
Bookes of the Olde Testament
Sayn^t *Jerome* speaketh, (sayeth
the same is to bee placed amo
the *Apocrypha*, which are the Bo
that are not in the Canon: wh
the Church notwithstanding
mitteth, as good and profitable,
not as Canonickall.

*Glossa
decret
dist.
16. c.
cano-
nes.*

So lykewyse sayeth the Gl
vpon the *Decretalls*; The *Wisdom*
of *Salomon*, the Booke of *Iesu*
sonne of *Sirah*, which is called
clasticus, and the Books of *Iud*
Tobias, and the *Maccabees*, are co
ted *Apocrypha*, and not read ge
rallie.

And if anie where thou fin
the *Apocryphall* Bookes counte
mongst those that are Canonick
eyther in holie Councils, or
ant *Doctors*, (sayeth Card

Cajeta

AGAYNST POPERIE. II

(*hereticks*) let it not trouble thee,
 who art a Novice: for al such spea-
 kes are to bee reduced to Saynct
rome's manner of speech, or emen-
 tion. They are not, therefore,
 canonicke: that is, a Rule to con-
 firme matters of Fayth. But they
 may bee called Canonicke, (sayeth
 he) that is, Regular vnto edifica-
 tion: to wit, beeing receaved, and
 authorised to this ende onlie. Ther-
 fore also sayeth *Driedo*, Professor at
Gene, *Cyprian*, *Ambrose*, and o-
 ther Fathers cited some sentences
 out of *Baruch*, and the thirde and
 fourth Bookes of *Esdrae*, not as out
 of Canonicall Bookes; but as out of
 bookes contayning some Godlie
 doctrines, &c.

C^hap.
 in fine
 com-
 ment.
 hist.
 vet.
 testā.

De ex-
 tal.
 script.
 l. i. p.
 22.

SECT. II.

Of the perfection of Scrip-
 ture, agaynst vnwritten
 Traditions.

The state of the Question.

THE question herein betweene
 the *Romanists* and vs, is not of
 Traditions.

12 AN ANTIDOTE

Traditions serving for explication
of Scripture, nor of Historical, nor
other Rituall, which concerne Ec-
clesiasticall Order and Policie; but
onlie of Doctrinall, added to Scrip-
ture, for making vp a perfect Rituall
both of Fayth & Manners. When

Concil anent the *Romanists* affirme, in the
trid. Councell of *Trent*, that this Do-
sefs. 4.ctrine of Trueth pertayning both
decret. to Fayth and Manners, is partlie
I. lie containd in the Scriptures, a

partlie in vnwritten Tradition
which the Church receaveth with
alyke reverence, and pious affe-
as the Scripture it selfe, (say they)
and who so doeth otherwyse, is
cursed by them, Yea, the Scrip-

Char-
ron.

verit.

3^a.c.4

Hosius

c. 92.

confes-

sionis.

ture (sayeth their *Charroneus*) is
least part of revealed Trueth; and
the farre greater part of the Gosp-
hath come vnto vs by Tradition
(sayeth their Bishop *Hosius*.)

On the contrarie, (reverencing
the plenitude and perfection (in
Scripture) wee affirme, That there
is no Doctrin pertayning to Fayth
and Manners, necessarie to bee be-
lieved vnto Salvation, which is not

in holie

AGAINST POPERY. 13

Application of holy Scripture, eyther materially
 cal, not contayned therein, or which may
 be deduced out of it, or
 be evidently proven by the same;
 these subsequent Testimonies
 are true to confirme.

When

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Script

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Gosp

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a hol

1. Authoritie of Scripture.

2. TIM. 3. 15. *From a chyld* I.

knowe the Scriptures,

which are able to make thee

wyse vnto Salvation. Therefore

so, ACT. 20. 32. they are called

the word of grace, which is able to

build us up, and giue us an inhe-

ritance amongst the Sayncts.

Whence it followeth: If the

Scriptures be able to make vs wyse

vnto Salvation, and to giue vs an

inheritance amongst the Saynctes,

which is all wee can seeke; therefore

they contayne the whole Doctrine,

which is necessarie to that ende.

Wherefore Saynct Paul, to bring

his hearers to Salvation, professeth,

that he taught them no other thing,

than was contayned in Scripture;

which therefore hee calleth *The*

whole Councell of GOD. As al-

Actes

26. 22

28. 23

Actes

20. 27

14 AN ANTIDOTE

Aug. tract. 49. in Iohan. Cyril. Alex. l. 12. in Iohan. c. ult. so Sayn^t *Augustine* telleth vs, that the writers of Scripture choosed therefore those things which were thought *sufficient* for the Salvation of Believers, (sayeth hee) both for Fayth and Manners. And so sayeth *Cyrill*, joyning this, That shyning so by a right Fayth, and Vertuous actions, (sayeth he) wee may come to the Kingdome of Heaven.

2. 2. TIM. 3. 16. *All Scripture is given by Divine inspiration, and is profitable for doctrine, reproofe, correction, and instruction in righteousnesse: that the man of GOD* (that is, chiefelie, the Minister of GOD'S word, 1. TIM. 6. 11.) *may bee perfect, throughlie furnished* (or, as the *Rhemists* translate, *instructed*) *unto every good worke.*

Whence it followeth: If the Scripture serue sufficiently to make him perfect, throughlie furnished unto everie good worke, who is the Minister of the Word, and to whome it belongeth to declare the whole Councell of GOD; that then
it cont

AGAINST POBRY. 15

it contayneth all perfect furniture
of instruction tending to that ende.
For that is perfect, (sayeth *Aquinas*)
where there is no defect at all to be
supplied.

Aquī,
in 2.
Tim. 3

But all or compleat Scripture,
serveth to doe this, (as the TEXT
telleth vs) therefore it is perfect it
selfe; having all perfect furniture
in it tending to that ende. Where-
fore, sayeth Cardinall *Cajetane* on
this place, after that hee expoun-
deth [*all Scripture*] to compre-
hende both Olde and Newe Testa-
ment; Beholde whither the vtilitie
of Scripture tendeth; even to the
perfecting of the man of GOD:
that is, of him who fullie giveth
himselfe to GOD: yea, to such a
perfection, (I say) that hee may be
perfect vnto everie good worke,
both in the intellectuall, and opera-
tiue part, (sayeth hee.) As also,
(sayeth *Erasmus*) tho everie part of
Scripture is not profitable to all
these vses; yet in the whole Scrip-
ture all these foure vtilities are to
bee found.

GAL. 1. 8.

16 AN ANTIDOTE

3 GAL. I. 8. *Thowse, or an Angell from Heaven, preach unto you beside that which wee haue preached unto you, let him bee accursed.*

Aug.
l. 3.
cont.
lit. Pe-
tiliani
c. 6.
Basil
sum-
ma
moral
72. c.
I.
See al-
so Bel.
l. 4. de
verbo
c. 11.
§ his
nota-
tis.

Which wordes *Augustine* (and with him *Basil*) thus expoundeth: If an Angell from Heaven preach unto you anie thing, beside that which is in the Scriptures, of the Law and Gospell, which yee haue receaved, (sayeth hee) let him bee accursed.

Next, (sayeth *Theophilact*, and with him *Chrysostome*;) Neyther sayeth the Apostle, If they teach thinges contrary or repugnant; but, If they teach never so small a point, beside that which we haue taught: that is, adde never so little more than that, let him bee accursed.

The same also sayeth Cardinall *Cajetane* on this place, with *Aqui- nas*, and others: Wherefore the verie *RHEMISTS* haue translated, *neg o*, beside that; and not, con- trarie to that which is written.

Whence

AGAINST POPERY. 17

Whence it followeth: If nothing
 must bee preached to GOD'S peo-
 ple, tho it were by an Angell from
 heaven, but that *onlie* which is con-
 tained in Scripture, vnder payne of
 cursing: That therefore the Scri-
 ptures contayne in them all Do-
 ctrines of Fayth, needfull to bee
 knowne, or necessarie to salvation,
 and whosoever addeth therevnto
 unwritten doctrinall Traditions, or
 teacheth the same, they fall vnder
 the accursing of the Apostle.

E P H E S. 4. 20. *And are* 4.
 built vpon the foundation of the
 Apostles and Prophets, IESUS
 CHRIST Himselfe beeing the
 chiefe corner stone. Which place
Quintus, Cacerane, and others, thus
 expound: that is, vpon the do-
 ctrine of the Prophets, and Apo-
 stles: and to shewe that this do-
 ctrine is *onlie* contained in Scrip-
 ture: therefore sayn*et* *Ambrose*, and
 with him *Lombard*, thus doe ex-
 poun*et* it, saying; That is, vpon the
 olde and the New Testament.

Whence it followeth: If the do-
 ctrine

18 AN ANTIDOTE

Orine of the Prophets and Ap-
 fles containd in the Scriptures
 the Olde and New Testament, be
 the onelie foundation wherevpon
 the Church is built; therefore it
 not built partlie vpon vnwritten
 Traditions: vpon which whoso-
 ver buildeth his fayth in anie por-
 of doctrine, hee buildeth lyke
 foolish builder, vpon a sandie and
 vnsecure foundation.

5. GAL. 3. 15. *Tho it bee buy-
 man's testament, yet if it bee con-
 firmed, no man disanulleth, nor
 addeth thereto: or, as the Ro-
 mists translate, further disposeth.*

Whence it followeth: If a man
 testament containeth perfectlie
 will, and therefore beeing con-
 firmed, that no man addeth thereto
 then much more is the L O R D
 Testament perfect, confirmed by
 Blood: and therefore much lesse
 should anie man bee bolde to ad-
 therevnto.

6. ACT. 17. 11. *And the Bre-
 reans searched the Scriptures da-
 lie, whe*

AGAINST POPERY. 19

whether those things were so, as Paul taught) therefore manie believed.

Whence is it evident, that it was not vpon anie warrant of vnwritten Traditions; but vpon the warrant and euell of Scripture, that they founded their sayth: Therefore, sayeth Theophylact, and with him Iecumenius, Hence it is, that they were the more confirmed in the sayth, that they searched the Scriptures, and founde whatsoever belonged to the LORD'S conversing in the flesh, to agree with the Oracles of the ancient Prophets. Where as on the contrarie, it is a manifest falling from the Fayth, and an argument of arrogancie, (sayeth Iayn & Basil) eyther to reject anie point of those things which are written, or to bring in anie of those things which are not written.

*Basil.
de fide*

2. Witnessing of Antiquitie.

THE holie and diuine inspyred Scriptures, (sayeth Athanasius) are sufficient for the full instruction of all gentes

*Athanasius
l. cont.
of all gentes*

18 AN ANTIDOTE

Orine of the Prophets and Apo-
 fles contayned in the Scriptures of
 the Olde and New Testament, be
 the onelie foundation wherevpon
 the Church is built; therefore it
 not built partlie vpon vnwritten
 Traditions: vpon which whoso-
 ver buildeth his sayth in anie point
 of doctrine, hee buildeth lyke the
 foolish builder, vpon a sandie and
 vnshure foundation.

5. GAL. 3. 15. *Tho it bee but*
man's testament, yet if it bee con-
firmed, no man disanulleth, nor
addeth thereto: or, as the Ro-
mists translate, further disposeth.

Whence it followeth: If a man
 testament contayneth perfectlie
 will, and therefore beeing confir-
 med, that no man addeth thereto
 then much more is the LORD
 Testament perfect, confirmed by
 Blood: and therefore much lesse
 should anie man bee bolde to ad-
 therevnto.

6. ACT. 17. 11. *And the Bre-*
thren searched the Scriptures da-
ly, whe

AGAINST POPERY. 19

lie, whether those thinges were so.
(as *Paul* taught) therefore manie
believed.

Whence is is evident, that it was
not vpon anie warrand of vnwritten
Traditions; but vpon the war-
rand *onely* of Scripture, that they
grounded their sayth: Therefore,
sayeth *Theophylact*, and with him
Oecumenius, Hence it is, that they
were the more confirmed in the
Fayth, that they searched the Scri-
ptures, and founde whatsoever be-
longed to the LORD'S conversing
in the flesh, to agree with the Ora-
cles of the ancient Prophets. Where
as on the contrarie, it is a manifest
falling from the Fayth, and an ar-
gument of arrogancie, (sayeth
saynt *Basil*) cyther to reject anie
poynt of those thinges which are
written, or to bring in anie of those
thinges which are not written.

*Basil.
de fide*

2. Witnessing of Antiquitie.

TH^E holie and divine inspyred
Scriptures, (sayeth *Athanasius*)
are sufficient for the full instruction
of *all* *gentes*

*Atha-
nasius
l. cons.
of all
gentes*

20 AN ANTIDOTE

Greg. of *Alt Trueth*. And in what onlie the
 Nyss. Trueth must bee acknowledged
 rom. 2. (sayeth *Gregorie Nyssen*) where
 dialo- is seene the seale of Scripturall
 go de is seene the seale of Scripturall
 anima stimonie. And agayne; Therefore
 et re- the onlie Canon of Scripture is su-
 fur. ficient for all doctrines of Fayth
 Vinc. (sayeth *Vincentius Lyrinensis*) So that
 Lyri. take from Heretickes, wherein the
 adv. agree with Heathens, that by Scrip-
 heres. ture onlie they may debate the
 c. 35. questions, (sayeth *Tertullian*) and
 Tert. l. they can not stand. This beeing
 de re- sure tenet to bee helde concernin-
 fur. all Doctrines wanting Scriptura-
 carn. warrand, which *Gregorie Nyssen* set-
 c. 3. teth downe, saying of such; For
 Greg. much as this is vpholden with
 Nyss. l. testimonie of Scripture, as false we
 decog. reject it. Seeing the verie lea-
 d'icis poynt that concerneth the holy
 ab Eu. divine mysteries of Fayth. (sayeth
 shy- saynt *Cyrill*) must not bee taught
 mie in without holie Scripture.

3. Confession of partie.

panop
 tit 8. ALL Doctrines of Fayth & Man-
 self. 4. ners, (sayeth *Bellarmino*) which
 ex ge- are simple necessarie for all men.
 nes. 9.
 Cyril. hierosol. illuminat. cateches. 4. Bell. l.

the playnelie set downe in Scrip-
 ture. Therefore, (sayeth *Aquinas*)
 nothing should bee taught, which
 is not contayned in the Gospels &
 Epistles, and in the holie Scriptures.
 And it is but a Staffe of Reedes,
 whatsoever as a tradition is taught
 without the warrand of the word
 of GOD, (sayeth their owne *Fer-
 rarius*.) For the worde of G O D is
 that onelie, wherevpon wee can
 safely leane: and they are but wic-
 ked deceauers, who in place of
 G O D' S Word, propound their
 owne dreames. For the Scriptures
 themselves are able *sufficientlie*, to
 instruct a man to salvation, (sayth
Claudio Espensens a Doctor of
Sorbon) and to make him learned
 therein. So also *Aquinas*, and *An-
 selmus*: yea, (say the vorie * *Chemists*
 of late) by the vniforme consent of
 all learned Divines, the holie Bi-
 ble, or written Word of G O D,
 contayneth expresselie or implied
 all thinges that man is to belieue,
 to obserue, and to avoyde, for the
 obtayning of eternall salvation.
 by Pope Greg. 13 his authoritie 1577, § *Esperius*
 2. Tim. 3, * *Chem*, in their summe and Partition of
 the holie Bible,

*q. de
 verbo
 c. 11.
 § vlti-
 mo.*

*Aqui-
 nas in
 gal. 1.
 8. Fe-
 rus in
 Math.*

*11. ex-
 cus.*

*Paris.
 1559.*

*which
 whole*

*testi-
 monie*

*is pur-
 ged*

*out, in
 that*

*im-
 pres-*

sion

*I haue
 as*

Rome

WACLE

22 AN ANYIDOTE

SECT. 3.

Of the perspicuitie of Scripture in all things needefull to Salvation; and therefore that people should reade the same.

The state of the Question.

THE Question between the *manifests* and vs heerein, is not Whether some things or places in Scripture, bee obscure, (as sayn *Peter* sayeth) which wee grant: but whether the same bee so obscure throughout, that people can not vnderstand therein, or knowe such things as belong to Fayth & Manners, and consequendie, to salvation, and that for the obscuritie and danger of reading the same, that people should bee altogether debarred there from. VVhich we denye, because of these Reasons following.

- PSAL. 119. 105. 130. *The Word is a lampe to my feet, and*
1. *light*

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rie
ligh
sim
fin
cal
also
W
Pr
po
glo
Sa
cau
(f
ca
th
do
Fo
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AGAINST POVERTY. 23

light vnto my pathes: yea, the verie enterance of thy Word giveth light, and understanding to the simple.

Vpon which words sayeth *Augustine*, VWhat is this word which is called such a Light, that it is a Lampe also? except wee vnderstand the Worde which was revealed to the Prophets, and preached by the Apostles, and which the interlinearie glosse calleth, therefore, *the whole Sacred Scriptures*: which for this cause is called a Lampe, and a Light, (sayeth *Genebrard* on this place) because it directeth vs to G O D in those thinges which wee shoulde doe, belieue, hope for, & loue, &c. For it is the Rule of our Fayth and lyfe, (sayeth hee) showing vs the way, in the darknesse of this world, vnto eternall lyfe.

VVhence it will follow: If it bee a Lampe to direct, and show vs the waye in darknesse, that it is not darke and obscure it selfe: for this is the nature of a Lampe, to bee light it selfe, which is opposite to darknesse,

WACLE

24 AN ANTIDOTE
darknesse; and to shewe light
others, that they walke not, & G
stumble in darknesse. Therefore
(PSAL. 19. 8.) it is sayde, to enligay
ten the eyes; and (PSAL. 119. 130)
to giue vnderstanding to the vnde
simple.

2. 2. TIM. 3. 15. *From a child thou hast knowne the Scriptures*

Vpon which Text, (sayth *Eph*
See al- Professor in *Duay*) Moreover, d
so A- place teacheth, That verie child
rias should not bee debarred from reu
Mon- ding of holie Scripture. And therey
santas after hee sayeth of *Timothie*, in ur
prefat spee that hee was instructed by
in Mother, and Grand-mother, who
Mas- sayth was commended in the *fi*
foreth. Chapter; It is collected, (saye
hee) that neyther women are to
forbidden the reading of holy Sc
pture. Therefore sayeth holie
Ign- matius; Fathers, bring vp your ch
sias ad dren in Discipline, and knowled
Phila of the LORD, and teach them th
delph. holie Scriptures. So also saye
Theophylact, vpon *Ephes. 6. 4.*

Whence it doeth follow: If chil
dren m

AGAINST POPERY. 25

lighten may attayne to the knowledge
 of, if G O D in Scripture, and should
 errefoade the same; then much more
 enligay their Parentes, who shoulde
 9. 13. instruct them, whether they bee
 he voen or women: And therefore,
 hat They are not so obscure, nor
 a ch dangerous, that Laickes shoulde
 be debarred from the reading
 thereof.

JOHN 5. 39. *Search the Scrip-
 tures, for in them yee thinke yee
 om reue eternall lyfe; and they are
 d thereby which testifie of Mee, (sayeth
 , in our Saviour.)*

by V Wherevpon sayeth saynct Cyrill,
 , who his hee did crye alowde vnto the
 the f^{ish} people to doe. So also Chry-
 (saye some; Our LORD exhorted the
 re to *ues*, to seach the Scriptures,
 ly sayeth hee:) and much more
 olie shoulde Hee induce vs to the sear-
 our ching thereof. Therefore, sayeth
 owled *ysen*; Would to G O D wee all
 hem that which is written, saying,
 o saye *earch the Scriptures*. For tra the
 . 4. ping heereof, and meditating
 If cherein, the blessed man is desay-

3.
 Cyrill
 alex.
 τω
 γλ.
 Qu-
 ρω
 primo
 Chry-
 sost.
 hom.
 14.
 in lo-
 han.
 Orig.
 hom.
 2. in
 I said.

26 AN ANTIDOTE
 bed in the first Psalme. And
 this were the *Bereans* commencing
 by the Apostle, ACTS 17. 11. *Apo*
 why then should Christians not
 bee condemned for doing of
 same?

4. EPHES. 6. 17. *Take the sword*
of the Spirit, which is the Word
of GOD.

That is. (sayeth *Haymo*, and, o
 cient Father, and with him *Catech*
sian) Take the doctrine and inter
 pretation of the holie Scriptures, what
 by, as by a sword, wee may p
 fight all the machinations of
 Devill, &c. sayeth hee.

Note then, that all Chri
 whatsoever, (because all are bou
 tuall Warriours) are bidden
 themselves with the Scripture
 that who forbiddeth them the
 and reading thereof, they ture
 them naked before their spiri
 enemy.

5. COLLOSS. 3. 16. *Let the*
Word dwell in you richlie, (as
 the *Rhemists* translate, *abound*
in all wisdom, teaching and

AGAINST POPERY. 27

And wishing one another. And bee yee
men filled with knowledge, (sayeth the
1. Apostle, COL. 1. 9.)

Vpon which place, therefore,
(sayeth *Chrysostome*) hearken vnto
mee so manie of you as haue wyues
and children, howe even heere the
Apostle commandeth you to reade
the Scripture; and that, not slight-
ly, and, or perfunctoriously; but with
great care, or diligence. And there-
fore inferre subjoyneth; I beseech you
men, what are Laikes, that yee get you
the medicine of the Soule.
And if you can not get more, get
the New Testament.

Christ This dwelling also of the word
is boundantlie, which the Apostle
denieth to bee in people, is, That
perturbing may haue (sayeth *Lombard*)
in the vnderstanding of the whole Scrip-
ture. VVhich is faile from Po-
pish ignorance, and their forbid-
ding of the people to reade the
Word at all: as who would for-
bid children to looke into their fa-
ther's Testament.

2. COR. 1. 13. For wee write 6.

28 AN ANTIDOTE hi
none other thing vnto you, than
what you reade, &c. And againe
EPHES. 3. 4. Whereby, wto
yee reade, yee may vndersta^e
my knowledge in the mysteri^{ri}
CHRIST. ^{ou}

VVhere wee may see, that it vlt
the practise of the primitiue Gen
stians, to reade the Scriptures lad
the wrytinges of the holie Apo N
and that this was the fruite wyl
they reaped thereby: to wit
vnderstanding of the mysteri^{ri}
CHRIST; made knowne first
to the Apostles, and by their an
tings made knowne vnto other art
usir

Basill
reg.
brevio
rum

2. Witnessing of Antiquit^{inde}
who

9. 267 **W**HAT seemeth ambiguo^{si}
Aug. and obscurelie to bee spou
2. 2. de in some places of holie Scriphere
doct. may bee explained, (sayeth Bledi
Christ by other places which are p^{ore},
6. 9. cuous and cleare. Also, in eade
and in places which are clearlie set de eve
Psal. in Scripture, (sayeth Augustin^{caste}
95, those thinges are to bee fo

AGAINST POPERY. 29

THE high contayne both Fayth and *Aug.*
manners, *And therefore, concerning the* *serm.*
d agayn of the same, hee thus speaketh *55. de*
by, unto the people: Neyther let it suf- *temp.*
derstaie you, that yee heare the holie
yftere Scriptures read in the Church,
sayeth hee:) but also in your owne
houses, eyther reade them your
particulers, or desire others to reade
the same vnto you: and heare ye them
carefullie.

Apo Neyther say thou, (*sayeth Theo-*
te. Wyllett, and before him Chrysostome)
what it is the part onelie of religious
persons, to reade the Scriptures:
the first it is the part of everie Chri-
tian so to doe; and especiallie their
other part who are occupied in worldlie
businesses. *Whereof S. Chrysostome*
undereth this reason: Because they
who are occupied about worldlie
businessesse, receaue wound vpon
their soules daylie, (*sayeth hee:)* and
therefore haue neede of this diuine
medicine, to cure them, *And there-*
fore hee is so earnest with the people to
reade the Scriptures, that hee sayeth:
et d'ever exhort you, and shall not
casse to exhort you, That not on-

Theo-
phyl.
in

Eph. 6
4.

Chry-
ost.
him.

2. in
Ma-
theu.

Chry-
ost.

con-
cione

32. d.
Laz.

10.

30 AN ANTIDOTE

lie you take heede to those thing
which yee heare in this place: and
also when you are at home, &
yee busie your selues with the co-
tinuall reading of the Scripture
adcor. For (sayeth hee) is it not an abso-
lute thing, and preposterous, that whome
13. wee are receaving moneyes, we
will not trust others, but number
and count them our selues: but in
weyghtier matters, simplie to fol-
low the opinion of others: chieflie
lie seeing wee haue the moſte
Ballance and Rule of Scripture
Therefore, I beſeech, and intreat
you all, (ſpeaking to his hearers) that
yee leaue what ſeemeth right to
or that man: and that, of all the
things, ye inquire of Scripture.

Bel. 1. 3. Confession of partie.

4. de
verbo. **A**LL Doctrines of Fayth & Ma-
ners, which are simplie nec-
essarie for all men, are playnlie
6. 11. downe in Scripture, (sayeth Bellarmine.)
Pep. As also, (sayeth Pepin, a
lomi- mine.) Dominican) the Scripture it self
rica 2 alone, doeth teach perfectly all
dovt. things
coc. 1

playn

AGAINST POPERY. 31

E thing, whatsoever is to bee belie-
 ace: as Articles of Fayth, and what
 ne, to bee done as Divine Preceptes,
 the e. And therefore it is manifest by
 scriptur the Apostles doctrine, (COL. 3. 16.)
 in abid by the practise of the Church,
 at whayeth their Bissop Espensens) that of
 es, wde the publicke vse of Scripture
 numas permitted to people. Where-
 e bute, beside Theodores his testimonie,
 e to that in his tyme the Scriptures were
 chie that enle translated into all Lan-
 ofte ages, the Gerie Rhemistes doe wit-
 scriptusse. That altho the Bible, in the
 l intre vulgar, is not generallie permitted;
 rs) thst Saynct Chrysostome translated the
 t to th PALMES, and some other partes of
 all the cripture, for the Armenians, when
 re. ee was there in banishment. The
 clavonians and Gothes also, (say they)
 ad the Bible in their Languages.
 was translated lykewyse in Italian,
 e Ma an Arch-Bishop of Genua: and wee
 neced some parts therof in English, trans-
 lie pted by Venerable Beda, as Malmes-
 Bella urie witnesseth. (say they) The neglect
 in us f the reading wher of, their owne Cor-
 sel elius Mus, Bishop of Bitonto, so much
 e all gregated, that hee sayde; Alace, for
 layn B 4 grieve!

Espen;
 in Tis.
 2.
 Theod
 de cur
 grac.
 affect.
 l. 5.

Rhem
 epistle
 to the
 reader
 before
 their
 bible.

Mus
 in
 Roma
 6. p.
 279.
 2.

32 AN ANTIDOTE

griefe! that the holie Scriptures
hitherto, haue beene so neglected
to the great hurt of all, &c.

CHAPTER II. OF THE CHVRCH.

SECT. I.

Of the perpetuall visibilitie
of the true CHVRCH:

OR, to take away all ambiguity
in wordes;

Of the constant apparence
conspicuousnesse thereof.

The state of the Question.

THE Question is not of the
perpetuitie and continuance
the visible Church, simple and by
solutelie considered in the nature
it, as it is the visible Church; but
the continuance of it, considered
the perfection of the health ther
of, as beeing fullie orthodox in pr
fession

riptuelling the Trueth in all poyntes of
gled Doctrine. For we acknowledge the
c. continuance of the Church in the
first sense, and the perpetuities of the
visibilitie thereof: which is all that
I. he Argumentes adduced by the
Romanes doe proue. But we flat-
CH. e denye the perpetuall continuance
hereof in the other sense: to wit,
that the visible Church doeth ever
bilibl publickly before the worlde pro-
fesse the Trueth in all poyntes: and,
CH. that there is ever a societie of men
bigu professing so, lyke a Kingdome, or
epublicke, conspicuous to the eyes
of all men. Which thing our Adver-
saries are never able to proue. But,
reof. in the contrarie, wee haue moste
strong and evident warrands in the
tion. Word, That the health and puri-
fication of the Church, is subject to al-
teration, as the estate of the *Iewish*
Church was of olde, and is cleare
and by these places following.

1. Authoritie of Scripture.

KING. 19. 10. *And Eliab*
sayde, I haue beene verie

B 5 zealous

I.

griefe! that the holie Scriptures hitherto, haue beene so neglected to the great hurt of all, &c.

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fesse the Trueth in all poyntes: and,
CH: hat there is ever a societie of men
biguifolles professing so, lyke a Kingdome, or
epublicke, conspicuous to the eyes
of all men. Which thing our Adver-
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reconf. in the contrarie, wee haue moste
strong and evident warrands in the
tion. Word, That the health and puri-
fication of the Church, is subject to al-
teration, as the estate of the *Jewish*
Church was of olde, and is cleare
and by these places following.

1. Authoritie of Scripture.

KING. 19. 10. *And Eliah*
sayde, I haue beene verie
B 5 zealous

34 AN ANTIDOTE

Zealous for the LORD of hostes
for the children of Israell has
forsaken thy Covenant, throw
downe thyne Altars, and slay
thy Prophets; and I onelie am
left; and they seeke my lyfe.

I aske, then, Where was a vi-
ble companie of true worshipping
in publicke at this tyme in *Israell*.
And that the lyke estate of true Pro-
fessoures was at one tyme both
Israell and *Iudah*, is evident out
2. CHRON. 15. 8. and 1. KING.
9. The whole Kingdome of *Iu-
dah* beeing idolatrous in *Abijam's* last
raygne. And, at the same tyme
whole *Israell* beeing idolatrous
under *Ieroboam*.

Agayne, 2. CHRON, 28. 24. is
recorded, howe at once both *Iu-
dah* was altogether idolatrous under
King *Ahaz*, and the LORD'S wor-
ship vtterlie abrogated; and
the same tyme *Israell* was so vnder
their kings, *Pekah* and *Hoshea*.

Of which tyme, it is sayde, That
Israell having altogether made

3.
Kings
17. 16
18.

AGAINST POPERY. 35

ation to idolatrie, there was none
 hoste but the Tribe of *Judah* onelie,
 and *Judah* also kept not the Com-
 mandementes of the LORD their
 GOD, but walked also in the sta-
 tutes of *Israell* which they made:
 and so the LORD rejected all the
 reede of *Israell*, complayning on
 them by His Prophet *Ezekiell*, That
 those two sisters, in their spirituall
 whoredomes, had both taken one
 waye.

Ezek.
 23. 13
 & 16
 50.
 also
term.
 3. 6.

Note then: When both this peo-
 ple (which onelie were then coun-
 ed GOD'S Church) made defe-
 ction with their kinges in common,
 to the publicke practise of idolatrie
 onelie, and abrogated the true wor-
 ship of the true G O D vterlie,
 where was then the face of a visi-
 ble Church of true Professours, ha-
 ving a publicke worship? Or were
 they not a fewe onelie, professing in
 secret, and lurking vnder persecu-
 tion? Of whom; therefore, the
 LORD speaketh to ELIAS, I have
 left mee 7000 in *Israell*, who have not
 bowed their knees to *Baal*: and saying
 to *Hierusalem*; I will leave in the

Zec.
Psal.
 3. 120

22. 16

fed

34 AN ANTIDOTE

Zealous for the LORD of hostes
for the children of Israell have
forsaken thy Covenant, throw
downe thyne Altars, and slay
thy Prophets; and I onelie am
left; and they seeke my lyfe.

I aske, then, Where was a vi-
ble companie of true worshippers
in publicke at this tyme in *Israell*?
And that the lyke estate of true Pro-
fessoures was at one tyme both
Israell and *Iudah*, is evident out of
2. CHRON. 15. 8. and 1. KING. 18.
9. The whole Kingdome of *Iuda*
beeing idolatrous in *Abijah*'s late
raygne. And, at the same tyme
whole *Israell* beeing idolatrous un-
der *Ieroboam*.

Agayne, 2. CHRON. 28. 24. is
recorded, howe at once both *Iuda*
was altogether idolatrous under
King *Ahaz*, and the LORD'S true
worship vtterlie abrogated; and
the same tyme *Israell* was so vnder
their kings, *Pekah* and *Hoshea*.

2.
Kings

17. 16

28.

Of which tyme, it is sayde, that
Israell having altogether made
fe

AGAINST POPERY. 35

tion to idolatrie, there was none
 f hoste ft but the Tribe of *Judah* onelie,
 ell han d *Judah* also kept not the Com-
 thrown andementes of the LORD their
 d slay OD, but walked also in the sta-
 elie and tes of *Israell* which they made:
 fe. and so the LORD rejected all the
 s a vi eede of *Israell*, complayning on
 shipp hose two sisters, in their spirituall
Israell thoredomes, had both taken one
 true P yaye.

Ezek.
 23. 13
 & 16
 50.
 also
 1erm.
 3. 6.

Note then: When both this peo-
 e both le (which onelie were then coun-
 nt out ed GOD'S Church) made defe-
 ING. tion with their kinges in common,
 of *Jud* to the publicke practise of idolatrie
 s' lat nelie, and abrogated the true wor-
 ne tym ship of the true G O D vterlie,
 rous v where was then the face of a visi-
 ble Church of true Professours, ha-
 24. in ving a publicke worship? Or were
 th *Jud* they not a fewe onelie, professing in
 s vnd secret, and lurking vnder persecu-
 O'S tion? Of whom: , therefore, the
 d; and LORD speaketh to ELIAS, I haue
 O vnd left mee 7000 in *Israell*, who haue not

Zee
 3. 12

2. bowed their knees to Baal: and saying
 le. No Hierusalem; I will leave in the

2. 15

fed

36 AN ANTIDOTE

Jer. 5. *1.* *midst of thee an afflicted and poore people, that shall trust in the Name of LORD.*

Whence I inferre, What befall to the Church of GOD in this time at one tyme, may befall to the same at another. But this befell to the Church of GOD at one tyme, when the true Professours therein were not conspicuously knowne, lurked I therefore this may befall to another.

MATTH. 26. 31. *Then sayeth IESUS vnto them, All yee shall be offended because of mee this night: For it is written, I will smyte the Sheeheard, and the Sheepe of the flocke shall be scattered abroad.*

This dispersion, or scattering abroad, *Lyra* and *Arborem* denoteth to bee the Disciples fleeing from their Master, thorow the violence of feare; which made *Peter* also, (as *Peter*) to denie Him. Aske, then: When this was fulfilled where was the visible true Church or multitude, professing CHRIST IESVS? seeing that sundrie Ro-

AGAINST POPERY. 37

poore of great Note, as Durand, Alexander Halensis, and Turrescremanal, with others, affirme, That at the tyme of CHRIST'S Passion, the Profession or Faith of CHRIST remained onlie in the Virgine MA- rie; and in her person onlie did the Church (as it were) at that tyme consist.

REVEL. 12. 14. And to the Woman were given two wings of a great Eagle, that shee might flie into the Wildernesse, unto her place; where shee is nowrished for a tyme, and tymes, and halfe a tyme, from the face of the Scrubbe.

This Woman, the Rhemistes and Romanistes (as Lyra, Carthusian, and others, beside the Ancientes) expound to bee the true CHURCH of CHRIST; forced to flee, and to ke, from the tyrannie and persecution of Antichrist: where shee may eyther not bee inquired after, (sayeth the Iesuit Ribera) or else not found out, and yet, where she

Greg. 34. moral. c. 7. Ribera in Revel. 12. 6.

38 AN ANTIDOTE

shall bee fedde with the Word
G O D, by her holie Bishops,
Preachers of the Truth, (say
hee) who shall see with her,
lurke also in secret, in which tyme
of persecution, (sayeth the
also *Pererius*) the Churches wor-
shall bee onelie private, and
in secret. And the externall state
the *Romane Church*, (say the
misses) and publicke intercour-
the Faythfull, with the same,
ceasse, and their communion
onelie in heart with it, and the
rise thereof in secret, as it is
places where open intercour-
forbidden.

Pererius in
Dan. l
15. in
verbo
veriet
temp^o
p. 714
so .4-
cost. 1.
de tē-
pore
No-
viss l.
2. c. 15
Rhe-
m. st.
on 2.
Th. ss.
2.

By al whose speeches we may
such an invisibilitie of the Church
granted by the *Romanistes*, as
doe affirme: and tho they say, that
their Church is never thus to
obscured, but in the raygne of
christ; yet thereby they grant,
much as wee affirme; to wit, That
the Church somtymes maye be
hid, and invisible: and then we
applye. That all that tyme of
true Churches invisibilitie hee
tofo

re, was the tyme of *Antichrist's*
ne; who is alreadie com^e, and
as they dream^e with the *Jewes*
erning their *Messias*) as yet on-
o come.

2. *Witnessing of Antiquitie.*

Sometymes the Church is not
apparent, (*sayeth Augustine*)
en wicked Persecuters aboue
asure rage agaynst her. And com-
ing her to Corne vnder the ground,
sayeth; Sometymes shee suffe-
h itormes for a season; so that in
ne places she is nowayes known,
it lurketh: bnt yet shee is infal-
lie knowne to GOD, and shall
owe even to the Harvest. Yea,
metymes, (*sayeth bee*) lyke the
ooae, shee may bee so hid, and
scured, that the members there-
shall not know one another.

In lyke manner: The Church,
sayeth Ambrose) looking foorth lyke
he Moone, hath often tymes her
ayninges, or eclipses. And shee
hath her owne tymes, (to wit, of
persecution and peace.) For as the

Moone,

*Aug^o
de v-
nit.*

*Eccl.
c. 20.*

*Aug.
Epi st.
80 ad*

*Hes-
chum
also in
Psal.*

*10. de
bap-
tismo
contra*

*Do-
nat. l.
6. c. 4.*

*Amb.
l. 4.
Hexa.*

*c. 8.
et 2.
Ath.*

*ad so-
lit. vi.
tam*

*agen-
tes.*

Moone, shee seemeth indeede for
tymes, not to bee at all; and yet
hath not perished; for she may
bee eclipsed, or over-shadowed,
but shee can not perish.

Athā. Which made holie Athanasius
ad so. complayne, saying; What Church
lit. now freelie doeth worship? see
vitam if it bee Godlie, it is exposed
agen- dangers; and if in anie place there
tes, bee the Godlie and zealous servants
of CHRIST, lyke that great pro-
phet Elias, they are hid in dens
and caues of the earth, &c.

3. Confession of partie.

Greg. **T**HE Church sometymes is
Val. tossed, (*sayeth Gregorie of Ven-*
anal. lence) with the waues of Errour
fid. l. 6 Schismes, and Persecutions, that
c. 4. et such as are vnskillfull, and doe not
com- discretlie enough weygh the cir-
ment. cumstances of tymes, & matters, shall
Theol. bee verie hard to bee knowne
tom 3 Which then specially fell out, when
p. 145 tyme the falsehood of the Arrian
bare rule almost over all the world.
Therefore wee denye not, but that
it will

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will bee harder to discerne the
urch at some tymes, than at
er some. Yet this wee avowe,
at it allwayes might bee discer-
l, by such as coulde wyselie
eme of thinges.

*The Iesuit also Viegas, wryting on
xij of the Revelation, sayeth, That
the Woman flying to the Wil-
nesse, is signified, That so great
ll bee the Persecution of Anti-
st, agaynst the Christian Church,
it shee shall, for fleeing or esche-
ng the same, depart into solitarie
ices; that so shee may lurke, and
de her selfe, the whole tyme of
nes is: raygne of Antichrist. And the
e of Remistes themselves tell vs, That du-
rroung that tyme, the externall state of
, that *Romane* Church it selfe, and
doe ne publicke intercourse of the
the dythfull with it, is lyke (say they)
ters, cease; and the communion of
now Christians with the same, shall on-
ut, wh bee in heart, and their worship
Arris private.*

*Viega
in Re-
vel. 12
Sect.
15.*

*Rhem
annot
in 2
Theff.
2. 3.*

SECT

SECT. II.

Of the Churches infallibilitie; and howe it endeth last in the *Pope's* infallibilitie; who pretendeth, that he is head thereof.

The state of the Question

What is truelie to bee held of the Churches infallibilitie

Turr. generall, their owne Cardinall *sum-* *recremata*, as one for all, declare *ma de* saying, *What wee say, to wit,* *Eccle-* the Church in Fayth and Manners, *not erre,* is so to bee taken, that *Gal. 2.* *doeth so assist her,* even to the confusion of the World, that there is ever some, albeit not all, who have the fayth which worketh by charitie. *ordinarilie,* the Romanists, when they speake of the infallibilitie of the Church in fundamentall doctrines, by [*the Church*] they understand not the vniversall Church of CHRIST, but the *Romane* or *best* part thereof: which their ou

Y. op of *Bitonto* in a publicke Ora-
at the Councell of *Trent*, ac-
infalli wledged to bee but a Daughter
e *Easterne* and *Greeke Church*:
endert so but a part of the *Catholicke*;
infalli which to call *Vniversall* and *Ro-*
n, thate, implyeth a contradiction.

xt, they distinguish this their *Ro-*
e Church, to which they ascribe
tion, libilitie onlie, into the essentiall
arch, which is the whole num-
ee held of Believers; the representatiue,
libilitie which is the Bishops and others
dinall weaned into a generall Coun-
declare and the virtuall, which is the
wit, he himselfe.

anners, and this infallibilitie which they
what One at first so much to attribute to
he cons Church, they neither grāt to the
e there ntiall nor representiue Church,
o haue to the Pope onlie: therefore
ritie, *Armstrong* telleth vs, (and with
ts, wth *Suarez*, *Valentia*, and others)
bilitie: this infallibilitie is not in a
ntall Council, (sayeth hee) but onlie
they the Pope. So that albeit they
l Churke of the Church, as tho it
e or ke of the whole *Catholicke*
their church of *CHRIST*, yet from the
Bills Catholick

Bell. l.
4. de
pont. 6
2. et 3
Sua-
rez
tract.
de fide
disp. 5
sect. 6.
parag.
10.
Valen.
tom 3
in 24.
2.
disp. 1
9. 1.
punct.
7.

44 AN ANTIDOTE

See al-
so Cu-
sarius
conc. 1
2. c. 3.

Catholicke in common, they c
to the *Romane* Church in partic
lar, and from the *Romane* Ch
to the Bishop of *Rome* onelie
that in ende, the whole contrac
sie endeth in the prerogative
one man onelie.

Bell. 1.
4. de
pont.
c. 12.
§ at
vero,
¶ §
obser-
van-
dum
est 30.

And this infallibilitie they m
to bee in his person onlie, as
cessour to *Peter*, altho they can
ther proue this by Scripture, i
anie institution of *CHRIST*, (as
larmine granteth) to w t, that
the Bishop of *Rome* was or is
successour in *Rome* at all, let
that hee succeedeth in particula
his infallibilitie, which was on
proper and personall to *peter*
selfe as an Apostle and Pen-ma
holie Scripture, and to all o
onelie, that were Apostles w
him. They stryving so much
this infallibilitie of the Bishop
Rome, for this ende, that hee
bee acknowledged the onelie
supreame Iudge in contraver
and so, that they may secure the
selues in their bad cause agai
all opponents, hee beeing b
ju

OTE

they d
in parg and partie, for so sayeth *Bel. Bell. 3.*
pane Chymine, it wee can demonstrate 4. de
e oneli sayeth hee) that h. judgem nt of *pont. c*
e contrarie Pope is certayne and infallible, 1. *1te.*
rogation it will also bee seene, that the *c. 3.*
ope is lyk wyse the supream *et 5.*
they mige of the Church: as if it might
ie, as ee sayde of the Pope, that which
ey came Father from Heaven spake of
ture, is Sonne onelic, *hunc audite,*
r, (as eare him.

that
or is p
ll, let
rticula
was on
Peter h
en-m
all of
stles w
much
Bishop
hee n
helie
rauer
re the
aga
ng b
jus

Now, because *Bellarmino*, to proue
he Popes infallibilitie, taketh his
argument from the infallibilitie of
he high Priest amongst the *Jewes*,
which wee haue answered in the
owne place heereafter) therefore
giving, and not granting, that the
Pope were the Christian high Priest
which hee is not) and had the
like prerogative as the *Jewish* had,
yet wee will show by the ensewing
argument taken from the *Jewish*
high Priest, that the Pope who pre-
tends to bee Christian high Priest,
hath no intalibilitie at all.

1. *Antboy*

I. *Authoritie of Scripture*

- I. EXOD. 32. 5. *And when Aaron saw the Calfe, hee built an Alter before it, and AARON made proclamation, and sayde to morrow is a Feast to the LORD*

Vpon which Text (sayeth Mr. daniel Cajetan) Aaron not being wil- ling to lose the high Priesthood, hee buildeth an Altar before the Calfe, not tarrying till he were desired so to doe, but pre- suming how soone hee saw the Calfe hee first of all built an Altar to offer vpon sacrifice vnto it, and can- not proclaime, saying, *To morrow is a Feast to the LORD*, which Blasphemy, of Aarons can not admit of excuse, but rather accusation, seeing hee was more mad than anie, in respect that he attributed that in- visible and incommunicable Name, IEHOVAH, vnto an Idole, not instigating him thereto: and what was worst of all, doing this (sayeth hee) by publicke proclamation.

Where

herevpon most iustlie thereafter
scriptures accused him, saying, *What*
hathin people done to thee, that thou
And whildest have brought vpon them this
se, hee *hat sinne?* Whence it appereth
nd *Anyeth Caſetan*) that Moſes knew
d ſayde all enough that Aaron was the ve-
the Lo cause of ſuch idolatrie, as this
is.

Sayerh (Where wee ſee, that altho Aaron
not bee the firſt legal high Priſt, hee
high Priſt ſo farre from having infallibi-
litar bee, that hee was guiltie of Idola-
g tillie, and Blaſphemie himſelfe, and
out pro as the verie cauſe of the Idolatrie
the Committed by others, by bringing
altar to that great ſinne vpon the people co-
and caſt to his charge. And therefore
morron from no infallibilitie of the *Jewiſh*
h Blaſph high Priſt, can *Romaniſts* argue (as
admit they doe) to the infallibilitie of the
ion, ſeepe, as the Chriſtian high Priſt.

anie, 2. KINGS 16. 11. And 2.
that in Urijah the Priſt built an Altar,
e Nam according to all that King Ahaz
. no had ſent from Damascus, ſo Uri-
nd wh ah the Priſt made it, agaynſt
is (ſay King Ahaz came from Damas-
amatic Wher ſus, &c.

Vpon

Vpon which place *Lysa* sayeth
 this high Priest, notwithstanding
 his locall and personal successe
 that office, hee was *iam* corru-
 ptus *Idololatria*, and having re-
 moved the Lords Altar out of its place
 hee erected another for Idolatry
 & as it is said *Gen* 16, did all we
 foever that wicked and idolatrous
 King *Ahaz* had commanded him

3. MATTH. 26. 65. Then
 high Priest rent his cloathes,
 saying, Hee hath spoken blasphemy

Remarke then heere, that
 high Priest sitting in Cathedra
 pronounceth iudiciallie, that
 CHRIST most truelie had spoken
 his Denie, to bee playne blas-
 phemy, & so most grosselie erred in
 maine doctrine of Verity: Where
 (sayeth *Arboreus* a *Parisian* Doctor)
 that having heard CHRIST's
 sweare, the high Priest turned
 and his furious madnesse made
 to rent his cloathes, and to say,
 CHRIST had blasphemed,
 partly by Scriptures, and partly
 by Miracles done by His o-

OTE AGAINST POPERY. 49
er saye wer, did proue Himselfe to bee
standie Sonne of G O D.

Whence it followeth, (as hath
ene sayd) that seeing the *Jewes*
High-Priesties so grosslie erred,
th in deede and doctrine, or
Idolat and sayth, (as wee say) there-
d all we from the Infallibilitie of the
idolat *High-Priest, ex pacto*, (as
ded his alleadge, MALACH. 2. 7.) no
Then lid argument can be brought to
pue the Pope's infallibilitie, as
the Christian High-Priest, *ex aquo*,
they pretend.

And as for their distinction, that
may erre *personallie*, but
judiciallie, the same hath no
iditie : For suppose that some
ynt of Fayth, wherein the Pope
sonallie erreth, were by him, at
the Churches intreatie, to bee de-
mined *judiciallie*, I aske, whe-
er his definitiue sentence would
be according to his owne private
gement, or according to the
ueth? If the first, then hee
ould erre *judiciallie*. If the
st, I aske, by what meanes is hee
rought to pronounce that judi-
ciallie

30 AN ANTIDOTE

ciallie to bee trueth, which personallie hee thinketh to be error. If they should, as they do, that hee doeth this by the instigation of the holie Ghost, then this were to make the holie Ghost to be the author of a lie: for *mentiri*, is *contra mentem ire*; which is a most impious absurditie. And if it be replied, That when it cometh to such a pinch, GOD then wonderfullie, and suddenlie, illumineth the Pope's vnderstanding, that hee seeth his error, and changeth his mynde, and so pronounceth that which is trueth in deede; it will followe, That the Pope beeing an Hereticke, ought not to be deposed by the Church, as is evident by the judgement and practise of the eyght Council, that the same ought to be done: as also by the Decrees of their Canon Lawe. For it is contrary to charitie and lenitie, to depose him for Heresie, who by so easie a way may bee reclaime to the trueth. Neyther was it a good course, to confute Heresie

See
Bell. l.
2, de
Pont,
c. 30.
§ 32.

Di-
stict.
40. Si
Pap2.

AGAINST POPERY. 51

convocating such Generall
councils, to the great paynes,
travels, and great expenses,
so manie Bishops, when the
sentence of decision might
have beene had easier from the in-
conveniencie of one sitting in his
chayre.

2. Witnessing of Antiquitie.

THE Sixt Generall Councell, holden at Constantinople, Anno 1085, consisting of 289 Bishops, condemned Pope Honorius, according to his publicke person, for an Heretic. As also the seventh Generall Councell, holden at Nice, Anno 1118, accursed him as a Monothelite; may bee seene in the Actes of those Councils at large, and is witnessed by Isidorus, Beda, and Anastasius.

3. Confession of partie.

First in the generall: It is evident, (sayeth Lyra) that the Churches stabilitie consisteth not in men, eyther in regard of their Ec-

Intom
2, con-
cil. in
conci-
lio 6.

vni-
vers.
act. 12
& 13.
Synod.
Nican.
2. act. 3
& ult.
Psellus
de 7.
Synod.
Beda
de 6.
etati-
bus.

Anast.
in pon-
tif. in
vita Le-
onis 2.
Lyra in
Matth.
16.

52 AN ANTIDOTE,
 clesticall or secular power and
 dignitie: seeing manie Princes and
 Popes too, as well as other iust
 men, have bene found to haue
 made a badde from the Paye
 ment of the same: For it is man
 fest, (sayeth *Gregorius à Castro*) that
 Pope *Liberius* was taken prisoner
 of one mynde with them, (*sayeth*
Platina) and so made an Heretic
 by them, (*sayeth* *Barthelemy*)
 and over-come whole with the
Arrian Heresie, as *Ierome* testifieth
 (*sayeth Cusinus*.) In lyke maner
 that *Anastasius* the second was
Nestorian, *Alfonsus* in the fore-c
 place witnesseth; as also *Platina*
 his lyfe; who therefore was per
 suaded by G O D, by a sudden g
 shing out of his bowels on the
 stoole. In lyke manner, as *Nialdon*
 the lesuit, and manie others testifie
Innocent the first held, that the
 charist was necessarie to Infants
 vnto their salvation, as well
 Baptisme. Which errour infected
 the whole *Romane* Church vnto
 him. For this errour (*sayeth* *Maldonate*)
 bare sway in the Church

Lib.
 conc.
 heret.
 c. 4.
 Edit.
 Paris.
 1534.
 Plat.
 in vita
 Liberii
 Tur. l.
 2. de
 Eccl. c.
 103.
 Cuf.
 conc. l.
 2. c. 5.

Mald.
 in loh.
 6. 53.
 & H.
 penc. l.
 2. de
 ador.
 Euch.
 c. 12.

AGAINST POPERY. 53

for the space of 600 years. Of the
 pre-named Honorius also who was a
 donothelite, sayeth their owne Ca-
 us: Howsoever other Popes
 might bee excused from Heresie,
 yet I see not how Honorius (sayeth
 he) can bee freed from this guilt,
 whom Psellus, Tharasius, Epipha-
 sius, Beda, Adrian, and Agatho,
 both Popes) and the seaventh
 generall Councell, hath branded
 with the note of Heresie. Celesti-
 nus also erred, (sayeth Alfonsius) in
 the matter of Matrimonic. Ney-
 ther was this errour of Celestinus
 such as ought to bee imputed on-
 ly to negligence. So that wee can
 say, that hee erred onelie as a pri-
 vate person, and not as Pope,
 (sayeth hee) because this definition
 of Celestinus was to bee had in the
 olde Decretals, which I my selfe
 both saw and read, (sayeth Alfons-
 ius fore-sayde.) And to say, that
 when the Pope erreth obstinatelie
 in the Fayth, that then hee ceas-
 eth to bee Pope, and so the Pope
 can not bee an Hereticke, it is,

C 3

(sayeth

Can.
 loc.
 Theol.
 l. 6. c. 5
 81

Alf. l.
 1. cont.
 her. co
 4. edit.
 Paris.
 1560.

C. Lau-
 dabilē,
 & titu-
 lo, De
 conver-
 sione
 fide-
 lium.
 Edit.
 Paris.
 1534.

54 AN ANTIDOTE
(sayeth hee) in a serious matter
But to jest, or mocke.

S E C T. III.
Of the Pope's Supremacie,

The state of the Question.

TH E Question is not of the
Primacie of Order, which
Peter had amongst the Apostles, *Rome*
also the Bishop of *Rome* had
olde amongst the foure Patriarchs
of the Christian Church, which
wee oppose not; but onelie of Su-
premacie of Power and Iurisdic-
tion, which the *Romanistes* as-
ledge *Peter* alone had over all the
rest of the Apostles, and whole
Church of CHRIST: and conse-
quentlie which (they say) the Bi-
shop of *Rome* onlie, as *Peter's* Suc-
cessour, hath, and justlie doeth
claime to haue, over the other
Apostles Successours, and whole
Church in lyke manner, as sole
Monarch, Vniuersall Bishop, Head
Husband, and Foundation of the
Church, (as *Bellarmino* calleth
him.)

Bellar.
l. 2. de
Pont.
c. 31.

TE AGAINST POPERY. 55

s match him) from whom all Ecclesiasticall power to others is onlie deryved, and to whom to bee subject, is to everie Christian of the necessitie of Salvation.

First then, wee denye that ever Peter had anie such Supremacie.

And tho it were, *Belharmino* granteth, that by no Scripture it can bee proven, that the Bishop of *Rome* is the Successour of *Peter* in particular at all: let be then in this pretended Prerogative.

Bell. l. 2. de Pont. c. 12. §. Ac vero, &c.

Our Argumentes are these following.

1. Authoritie of Scripture.

ACTs 8. 14. *Now when the Apostles that were at Hierusalem heard that Samaria had receaved the Word of GOD, they sent unto them Peter and John.*

Whence wee inferre onlie, That they who sent him, were equall with him; and, that hee had no supream dominion over them.

56 AN ANTIDOTE

For albeet that Mission importeth
not ever a subjection, or impari-
of him who is sent, and of his su-
der, (as in the sending of the
Sonne, and holie Ghost) yet it im-
cludeth ever a domination, no
majoritie in him who is sent, on
them who sende him. Therefore
Peter heere pleadeth no exem-
tion from going, in regard of
supremacie over the rest, as no
Pope would doe in the lyke case,
and count it too bolde sauciness
if anie presumed to sende him
lyke manner, to confirme new
converts in anie forraygne Coun-
trei.

- GALAT. 2. II. *But when*
2. *Peter was come to Antioch,*
with-stood him to the face, (or
the face), as the *Rhemists* translate
because hee was to bee blamed.

Vpon which wordes, sayeth the
ordinarie Gloss, and *Lombard*, Mar-
ster of Sentences, hee resisted him
as his equall; which hee would ne-
ver haue beene bolde to doe, ex-
cept that hee had knowne, that

as no wayes inferiour, to wit, in
 jurisdiction, or power, as *Cyprian*
 of his witnesseth, altho in primacie of
 of place, as *Junior*, or the last called
 yet it possible. The lyke to doe to the
 ion, hope, no mortall man may doe,
 sent, or by their Canon Lawe, altho hee
 therefearde innumerable people to Hell
 to exen with him selfe; because he is judge
 ard of all men, but to bee judged of
 as none, (sayeth the Canon Law.)

2. COR. II. 5. *For I sup-*
pose, I was not a whit behinde the
verie chiefest Apostles. (Or, in
nothing inferiour, as S. Ierome sho-
weth.) Which the *Rhemists* trans-
 late fraudulentlie, *I have done no-*
thing lesse.

Vpon which wordes, *S. Chryso-*
some telleth vs, that it was in par-
 ticular with *Peter*, that hee made
 this comparison, denying anie
 yeth inferioritie to him, in power
 ard, Mand calling. Therefore, *S.*
Jerome on *GALAT 2.* brin-
 deth in *S. Paull*, comparing him-
 doe, elselse in this sorte with *S. Peter*; &
 that *him nothing inferiour to him; for wee*

Cyprian
 lib. de
 unit.
 Eccles.

Dist. 4
 c. Si
 Papa

34

are established in the Ministerie by one, and the same G O D, (say hee,) Which the Iesuit *Iustin* also, in his Paraphrase, maketh bee the selfe same meaning.

So that first, then, if moe than one were chiefe, then one was the sole and onelie chiefest aboue all the rest. And next: If *Peter* was in nothing inferiour to *Peter*, then *Peter* had no supremacie of power aboue *Paull*, nor anie the rest.

4. EPHES. 5. 23. *For the headband is the head of the wyfe, even as CHRIST is the head of the Church: and He is the Saviour of the bodie.*

Note, then, that as an husband will bee onelie Head, and haue no Substitute in his place, to be with his wyfe vnder him; no more will CHRIST (who is a jealous G O D) haue anie other Head Husband over His Church, vnder Himselfe, but Himselfe. Wherefore also, (sayeth *Augustine*) if the man bee the head of the Church

Aug.
de a-
gone
Chri-
stiano,
6. 20.

NOTE AGAINST POPERY. 59

by whole taking of flesh vpon
(say) Him, Hee was made the Word,
and did dwell amongst vs; then it
followeth, That all the rest of the
ayntes, (none excepted) are but
nelie Members, by whome the
Church is perfected, and accom-
plished. Which thing moved Gre-

If *Papists* to call that Title, [*The head*
of the Church] a moste bolde and
ambitious Title for anie Church-
man to assume; saying vnto *Enlo-*
phus Bishop of *Alexandria*, concer-
ning *Iohn* Patriarch of *Constanti-*
nople, who would haue vsurped
the same: By the pryde of this am-
bitious Title, (sayeth hee) hee is
bolde, to subject vnto himselfe, all
the members, who coheare to one
mlie Head, to wit, CHRIST
Himselfe.

Greg.
l. 4.
ep. 36.
ad Eu-
logium

EPHES. I. 22. And gaue him
to be Head over all thinges to the
Church, which is his bodie.

And agayne, EPHES. 4. 4. 5.
There is one bodie, — and one
Lord, &c.

Remarke.

Remarke, then, that the Scripture
 cure borroweth this simile
 from an humane bodie; therefore
 in explication thereof, wee may
 adheare therevnto. First, therefore
 it will followe, That if anie other
 beside CHRIST may bee called
the head of the Church, then
 should haue two heads at once
 and so should bee a bodie most
 monstrous. Next: If anie may
 bee called the head of this bodie
 then the Church may bee called
 the bodie of such an head; which
 were moste absurd, and blasphemous.
 Last, in respect of similitude
 carry reciprocation, then it would
 follow, if the Church in this, be
 lyke an humane bodie, then an
 humane bodie in this, may bee lyke
 the Church; and so should admit
 two heads, one principall and
 petuall, and another subalterne
 and temporarie; which were most
 absurd: as one kingdome to
 admit two kinges, and one house
 two masters; where as the
 verie prime Apostles were one.

TE AGAINST POBERT. 61

he S^cewardes in CHRIST'S House; so they call themselves.

1. Cor.
4. 1.

herefo^r I. COR. 1. 12. Everie one of 6.
wee m^ay sayeth, I am of Paull, and I
therfo^r Apollo, and I of Cephas, and
nie o^ther of CHRIST. Is CHRIST
ee call^d v^yded? was Paull crucified for
, then y^e? or were yee baptized in
at on^e the name of Paull?

Vpon which wordes sayeth
s bod^y Pope Gregorie to Iohn Patriarch of
ee call^d Ierusalem, who would bee called
; wh^o head of the Church: Surelie the
blasph^{em}ie of the apostle Paull, when hee heard that
militud^e one sayde, I am Paull's, and I
it wou^{ld} be Apollo's, and I of Cephas, most ve-
his, be^{ing} mentlie abhorring this renting
n an^d of our LORD'S Bodie, by which
bee ly^{ng} His Members did. in a manner,
ld adm^{it} couple themselves to other heads,
and pe^{er} tryed out, saying, Was Paull cru-
balter^{ed} cified for you? or were yee bap-
re mo^{re} zed in Paull's name? If there-
e to a^{bove} ore hee eschewed, that the mem-
e hou^{se} bers of the LORD'S Bodie
as th^{ey} sayeth hee) should particularlie
e on^e bee subjected vnto certayne other
St^e heads beside CHRIST, altho they
were

Greg.
ep. 18.
ad Ioh.
han.
Con-
stant.

were Apostles, what wilt thou be able to answer at the strait tryall of the last judgement, to CHURCH the Head of His Vniuersal Church who preassett, by the Title of *Vniuersall Bishop*, to subiect all the His Members vnto thee ?

Note, then, that this Supremacie was long agoe opposed by the primatiue Bishops of *Rome*, and even by this Text : and neyther *Cephas*, nor anie Apostle, claymed anie such thing, as to bee head of the Church : which none can be but Hee that was crucified for the Church ; and so is the Saviour His Bodie : and in whose NAME the Members thereof are baptized.

Ephes.
5. 23.

7. I O H. 3. 29. *Hee that haue the Bryde, is the Brydegroom* and therefore *I haue espoused you to one husband, that I may present you as a chaste Virgine* CHRIST, sayeth the Apostle
2. COR, II. 2.

Note, then, that hee can not bee called the Churches Brydegroom

AGAINST POPERY. 63

thou roome, or husband, but hee that
 sayt tr with Her, and hath right to Her
 CH. His Blood; which is CHRIST
 l. Chur. plie. And therefore, beeing a
 e of v. masse Virgine to one, shee hath
 all th. ot moe husbandes. Wherefore,
 ? sayeth BERNARD to POPE
 upren. VGENIVS) call not His beloved
 ed by. poue, thyne, but His: thou chal-
 me, a. inging nothing as proper to thee
 neyt. ver Her. Therefore also sayeth
 claym. their owne *Ferus*, of the *Baptist*:
 head. therwyse, how ingrate shold Iohn
 can be. ue bene to such a Benefa&our,
 l for. s to vsurpe Her as his, who was
 viour. spoused to another? Even the
 NAM. oules of the Faythfull.

Bern.
 epist.
 237.

Ferus
 in Ioh.
 3. 29.

2. Witnessing of Antiquitie.

at ha. THE rest of the Apostles, were
 groom. the selfe same that *Peter* was;
 spons. andewed (sayeth *Cyprian*) with
 I m. lyke fellowship, both of Honour
 rgine. and Power. And it is Satanicall
 Apost. pryde, (sayeth *Gregorie*) by an ar-
 can m. rogant Title of HEAD, so to sub-
 Bryd. ect all CHRIST'S Members to
 room. one man; which coheareth to one
 onelie

Cyp. l.
 de u-
 nit. Ec-
 clef.

Greg.
 l. 4.
 ep. 36.
 See al-
 so con-
 cil. Car-
 thag.
 3. c. 26.

And
Greg.
in 1^o b.
38. c. 9

Cusa-
nus de
concor-
dant,
cathol.
c. 13.
l. 1.
Cajet.
com-
ment.
p. 278.
cited
by Ca-
tharius
in in-
dice
erro-
rum
Cajet.
Rhen.
cited
by Alf.
de Ca-
stro,
verbo,
Papa.

64 AN ANTIDOTE onelie Heart, CHRIST SVS onelie

3. Confession of partie.

W E knowe (sayeth Car-
dinal *Cusan*) that P E T E R
received no more power from
CHRIST, than he one of the
APOSTLES; and CHRIST
would not haue the rest of the
APOSTLES subject to P E T E R
but to bee all alyke BRETHREN
(sayeth Cardinall *Cajetane*.) Ne-
ther was the Bishop of Rome ap-
pointed by GOD to bee above, or
other Bishops. And this was *Ty-
n-*
tullian's opinion, (sayeth *Be-
Rhenanus*.)

CHAPTER III.

Of the Churches worship

SECT. I.

That Prayers, and all public
worship, should bee in a
knowne tongue.

The state of the Question.

ie. **W**HE contravert not, in what
 -Language one may pray to
 GOD in private, so that they
 understand the same, and, as the
 apostle sayeth, that they pray in
 the one Spirit, and with understand-
 ing: but the question is, Whe-
 ther of Prayers, or anie other parte
 of GOD'S publicke Worship,
 wherein one or moe speaketh be-
 nee the people, should bee in a
 language vnkowne to the peo-
 ple, as the Councell of Trent ap-
 poynteth. And if the people them-
 selves should bee taught to recite
 their devotions, the PATER-
 NOSTER, CREEDE, and such
 like, in the Latine tongue, where-
 as they haue no vnderstanding.
 This wee altogether denye, be-
 cause of these SCRIPTURES
 following.

Self. 6.
 cap. 8.
 can. 9.

I. Authoritie of Scripture.

PSAL. 47. 7. *GOD is King
 of all*

of all the earth: Sing prayse
Him with understanding.

Vpon which wordes, according
to the vulgar translation, which
hath, SING WYSELIE, the
interlinearie hath, SING WITH
VNDERSTANDING. For according
to *Augustine's* wordes, (sayeth the
ordinarie Glosse) no man doeth
that wyselie, which hee vnderstandeth
not. Therefore, (sayeth *Carthusian*)
some sing and also pray
vnwyselie; of whom the LORD
by the Prophet sayeth, *This people*
draweth neare vnto mee with the
lippes, but their heart is farre from
mee. And such praying or prayer
is vnfruitfull, according to that
the Apostle, *If I should pray with*
my tongue onely, my mynde is without
fruit. Therefore hee subjoyneth
I will pray in the Spirit, and I will
pray with vnderstanding also: I will
sing in the Spirit, and I will sing with
vnderstanding also. Which, how
wholesome and fruitfull a thing
is, (sayeth *Carthusian*) the Apostle
manifesteth, subjoyning, *In the*

Church

Church
with
sant
for a
is req
nable
vp:
lippes
were.

W
sarenu
people
tongu
hee)
they v
which
would
their t
that th
that v
they sp
bee m
vnderl
which

I.
then
it, an
derstan

AGAINST POPERY. 67

Church I had rather speake few words
with vnderstanding, than ten thou-
sand in an vknowne tongue. Else,
for a reasonable service, (which
is requyred R o M. 12) an vnrea-
sonable service should bee offered
vp: and for the Calues of the
lippes, the lippes of Calues, as it
were.

Wherefore also Cardinall Con-
sarenius affirmeth, That the simple
people praying in an vknowne
tongue, wanteth that fruit, (sayeth
hee) which they would reape, if
they vnderstoode those Prayers
which they vtter: for so they
would in a speciall manner bende
their soule and mynde to GOD,
that they might obtaine from Him,
that which with their mouthes
they speciallie desire; and would
bee more edified by the Godlie
vnderstanding of those Prayers
which they vtter.

In Ca-
techesu
inter-
rog.
ultima

I. COR. 14. 15. *What is it,
then? I will pray with the Spi-
rit, and I will pray with the vn-
derstanding also: I will sing with
the*

2.

68 AN ANTIDOTE

the Spirit, and I will sing with understanding also.

VERS. 16. Else, when thou shalt blesse with the Spirit, he shall be that, occupyeth the room of the unlearned, (or vulgar, the *Rhemists* translate) say Amen at thy giving of thanks, seeing hee understandeth not what thou sayst?

VERS. 18. I thanke GOD I speake mee tongues than men all: yet in the Church I had rather speake five wordes with understanding, than by my voice might teach others also, than ten thousand wordes in an unknowne tongue.

Out of all which, I reason thus

The worship of GOD should be performed the best way, the most fittest to edification. But the best and fittest way, is, that the same should be performed in a knowne tongue: therefore in a knowne tongue should the wor-

AGAINST POPERY. 69

hip of G O D bee performed,
whether it be exhortation, prayer,
or thanksgiving, all which the
Apostle enumerateth.

Vpon which Text, therefore,
(sayeth *Sedulius*) the Apostle would
rather speake a few words, cleare
of a right vnderstanding, than in-
numerable wordes, that were ob-
scure and vnkowne, and edifie
not the hearer: because a few
words with profit, are better nor
many which profit not.

So likewise, (sayeth *Haimo*)
Else, how shall the hearer answere
by the confirmatorie word which
is called AMEN, seeing hee vnder-
standeth onlie his owne language,
but vnderstandeth not that vn-
knowne tongue whereby thou
speakest?

In lykemanner, (sayeth their
owne *Lyra*) the Apostle heere
showeth, in publicke prayer, if
the people vnderstand the Prayer
or blessing of the Priest, the bet-
ter they are brought to GOD, &
answere the more deuotely, A-
MEN. Else, the simple people
wanting

wanting vnderstanding, pro
 little, or nothing. For which
 cause, (sayth hee) the Blessing
 and all other common Service
 the primitive Church, was pe
 formed in the vulgar tongue. Ye
 (say the *Rhemistes* themselues
 when a man prayeth in a strang
 tongue, which himselfe vnde
 standeth not, it is not so fruitf
 for instruction to him, as if he
 knewe particularlie what he
 prayed.

2. Witnessing of Antiquitie.

Ambr.
 in 1.
 Cor.
 14.

IF yee meete together (sayth
Ambrose) for the edifying of
 the Church, then those things
 should bee spoken, which
 hearers may vnderstand; for
 profiteth it that one should speak
 with a tongue which himselfe
 lie vnderstandeth, and hee
 heareth profiteth not thereby.

Chrys.
 hom.
 18. in
 1. Cor.

The same doth Chrysostome affirm
 and beside the fore-named Fathers
Sedulius and Haymo, on the place
 foresayde.

3. Confess

3. *Confession of partie.*

OF this doctrine of *Pauls*,
 (sayeth *Cajazane*) it is colle-
 cted, That it is better for the edi-
 fying of the Church, that pub-
 like prayers which are sayde in
 the peoples hearing, bee sayde in
 vulgar tongue, knowne to the
 people and Clergie, rather than
 Latine. Whence it was, (sayeth
Cassander) that the canon.call
 prayers, and speciallie the words
 of consecration of the Bodie and
 blood of our LORD, the An-
 cients did so reade it, that all the
 people might vnderstand, and say
 thereto, AMEN. Yea, their late
Thomas, *Professor in Duay*, gra-
 ueth, that in it selfe it is good that all
 people vnderstand the service bee performed in the
 tongue which people vnderstand: for
 this tendeth greatlie to their edi-
 fying, sayeth hee) as this place
 sheweth well. Therefore sayde
Thomas the eyght, in his Epistle
 to the Prince of *Moravia*; It is not
 agaynst sound Fayth or Doctrine,
 whether

Card.
Cajer.
in 8.
Coe.
14.

Cas-
sander.
liturg.

Estius
in 1.
Cor.
14.

Exat
apud
Baron.
tom.
10.
anno
880.

72 AN ANTIDOTE

sect.
10.
epist.
147.
Ioh. 8.

whether to celebrate the Masse, to reade the Gospell, or the sacred Lessons of the Olde and New Testament, beeing well translated, or to sing the other Divyne Service: because Hee that made the principall Languages, the HEBREW, GREEKE, and LATINE made also all others, to His own Prayse and Glorie.

SECT. 2.

Of the invocation of Sayntes and Angels.

The state of the Question.

THE Question is not, whether Sayntes departed, out of their abundant charitie, doe generallie praye for vs, and the whole Church militant; for that wee oppose not: but whether we should pray to them, as the Council of Trent appoynteth. And not onlie to intercede for vs, that wee may get grace from GOD or mercie; but also joyneth them with GOD; and seeking from them

sess. 9
scilicet
p. 104

AGAINST POPERY. 73

them Blessinges, and helpe, as the
hemistes professe (on REV. 1. 4)
 they doe, from the Virgine MA-
 RIE, and the Saynts. Which
 to bee lawfull, wee altogether de-
 nye; having clearlie for vs these
 reasons following.

I. Authoritie of Scripture.

PSAL. 65. 2. O Thou that
 hearest Prayer, unto thee
 shall all flesh come: that is, All sorts
 of persons, (sayeth *Augustine*)
 rich and poore, great and small,
 Jew and Gentile.

Where to marke, that Hee to
 whom wee must come by prayer,
 must haue that propertie, that Hee
 heareth prayer: And therefore,
 because the LORD onlie hath
 this propertie, for this cause, ac-
 cording to the PSALMIST, all
 flesh should come to Him onlie.

Wherefore, (sayeth *Bellarmino*, Bell. l.
 concerning vocall prayers) to 1. de
 know the prayers, which at one *Sacris*
 and the same tyme are made in e. 20.
 most distant and diuerse places, is § *ali*
 requyred true Ubiquitie: Which *dicūt*,

D

wee

74 AN ANTIDOTE

See al- wee belieue not to agree (sayeth
so 106 hee) to the spirits eyther of Men
14.21 or Angels. And concerning those
& Ec- that are mentall, hee sayeth in that
el.9.5 same place; Neyther Angels, nor
& A- blessed Soules, altho they were
qui- present, can by their nature know
nas our prayers, (sayeth hee) when we
there- pray onlie in thought, seeing it is
anet, GOD onelie, who knoweth, and
1 part is the searcher of the heart.

q.12. And as for that imagination of
art.8 theirs, of the Saynctes, or Angels,
§ Ad their beholding of all thinges in
quar- the essence of the holie Trinitie,
tum. wee may iustlie say, That this Ma-
See 1. thematicall Glasse, which some of
King. the doating Schoole-men set in
§.32. Heaven, for soothing their super-
stition, hath beene long agoe, in
respect of the brittlenesse of it,
beaten all in pieces. For I aske of
them; Whether this Glasse doeth
represent all things to the Saynctes,
and Angels, or such thinges one-
lie, that are the Prayers of men on
earth? If all, then their know-
ledge shoulde bee as infinite as
GOD'S is, and nothing, no, not

the

AGAINST POPERY. 75

the day and houre of Iudgement,
 shoulde escape their knowledge.
 For MATTH. 18. 10. it is sayde,
 that the Angels allwayes beholde
 the Face of the Father which is in
 Heaven; and yet they knowe not
 when the Day of Iudgement shall
 bee, MARKE 13. 32. If one-
 lie the Prayers of men on earth,
 then this were as much, as first
 they came onlie to the knowledge
 of GOD, and then GOD did
 reveale them to such or such a
 Saynct, that is invocated; and
 then these agayn did reveale them
 backe to GOD: which is moſte
 ridiculous. Besides; Who ever
 revealed vnto them, or gaue them
 ſuch aſſurance, That there is ſuch
 a revelation in Heaven? And if
 they haue no Word of GOD for
 it, but their owne dreames, with
 alyke facilitie it is rejected, as it is
 affirmed. For *Scotus* vpon *Lomb.*
in 4. diſt. 45. q. 4. ſayeth, That no
 ſuch revelation followeth vpon
 Beatitude neceſſarilie, (as alſo
 doeth *Biell in can. Miſſæ, leſt. 31.*)
 But *Bellarmino* goeth farder, and

76 AN ANTIDOTE

præsupposeth, that if the Sayncts should haue neede thus of a newe revelation, the Church would not so boldlie say vnto all the Sayncts, PRAY FOR VS; but would some- tymes intreat G O D, That Hee would reueale our Prayers vnto them. *Bell. de Eccles. triumph. lib. 1. cap. 20.*

2. R O M. 10. 14. *Howe shall they call vpon Him, in whom they haue not believed?*

But to assume, we must only be-
John lieue in God: therfore, onlie incall
14. 1. vpon G O D. Nowe, that wee
Jerem must onlie belieue in GOD, be-
17. 5. side Scripture cited on the mar-
Greg. gents, Antiquitie telleth vs, *Gre-*
Na- *gorie Nazianzen* saying, That this
zian. is proper onlie to G O D. And
Orat. *Cyprian*, (or, as others will haue it,
37. *Ruffinus*, vpon the first Article of
Ruffin the C R E E D) saying, By this syl-
in ex- labe of præposition, IN, the Crea-
posit. tor is distinguished from the crea-
Sym- tures. So that when Fayth is ex-
boli. pressed in the D E I T I E, it is
 sayde, *I beliene in God the Fa-*
ther,

ther, and in *JESUS CHRIST*
His Sonne, and in the holy Ghost:
 But when speech is of the crea-
 tures, or of myseries, the præpo-
 sition *IN* is not added: as, wee
 say not, *I belieue in the holie*
Church; but, *I belieue the holie*
Church. So also sayeth *Aquinas*,
 By this where hee sayeth; *Belieue*
also in me, our Saviour testifieth,
 that Hee is true *G O D*. For al-
 tho wee may belieue a man, who
 is a creature, yet wee ought to be-
 lieue in none, but in *G O D* on-
 lie. Therefore also sayeth *Lom-*
bard, It is another thing to belieue
 in *G O D*, another thing to be-
 lieue Him, and another thing to
 belieue that Hee is. For the De-
 vills believed Him, but not in
 Him: and wee belieue *Paull* and
Peter, but not in *Paull*, nor in
Peter, (sayeth hee.) Wherefore,
 wee conclude, If wee may no
 wayes belieue in *Paull*, nor in *Pe-*
ter, who are Saynctes departed;
 then, by this place of Scripture,
 wee may no wayes incall vpon
 D 3 them.

Aqui.
in 1^o.
 14.1

Lomb.
in Rō.
 4.3

*Ala-
pide,
in Rō.
10.*

them. For no man incalleth vpon
anie, (sayeth *Cornelius à Lapide*
the *Iesuit*) in whome hee doe
not belieue, and from whom he
hopeth not for helpe and reliefe
their handes.

3. PSAL. 50. 15. *Call vpon
Mee in the day of trouble:
will deliver thee, and thou shalt
glorifie Mee.*

Loe heere GOD'S owne
rection, to call vpon Him onely
with His gracious Promise of Deliv-
erance, for our encowragement
and that to Him onely belongs
the Religious Worship both
Prayer and Prayse, whereby He
is glorified by vs. Whereas
the contrarie, GALAT. 4. 8. the
Apostle rebuketh them who do
service to them, which by nature
were not GOD'S: and therefore
vseth the worde *εδουλευσαστε*
Of which sort of service in Reli-
gious Worship, none can deny
Prayer to bee.

4. LVKE II. 2. *And hee saye*

AGAINST POPERY. 79

to them, When yee pray, say,
Our Father, which art in Hea-
ven.

Remarke, then, that our Sa-
viour directeth vs, to pray to Him
onelie, who is Creator, and of the
Divine Nature: and not to praye
to anie Saynct, or Angell, who are
of a created nature. Therefore, vn-
der the name of FATHER, their
owne *Maldonate*, the *Iesuit*, will
haue the whole Divine Nature
comprehended, as it comprehen-
deth Father, Sonne, and holie
Ghost; saying, I approue rather
the opinion of others, who will
haue the whole Trinitie heere to
bee called FATHER, than theirs,
who take the worde personallie.
And hee proveth it to bee so; Be-
cause the whole Trinitie is our Fa-
ther, in regarde of creation, pre-
servation, redemption, and rege-
neration, &c. Yea, Prayer is
such a principall parte of Divine
Service, incommunicable to anie
other, that it is vsuallie put for
the whole, as *Ier. 10. 25. Ioel 2.*

*Mal-
don. in
Math
6.*

*Math
4. 10*

32. *Act.* 9. 14. *1. Cor.* 1. 2. A
the publicke place of G O D
Worship hath from thence its
nomination, of *The House*
Prayer, *ISA.* 56. 7. *MATT*
21. 13.

5. *ROM.* 8. 5. But yee haue
ceaved the Spirit of *Adoption*
whereby wee cry, A B B A, F
T H E R.

So lykewyse *GAL.* 4. 6. A
because yee are sonnes, G O D
hath sent foorth the Spirit of H
Sonne into your heartes, crying
A B B A, FATHER.

Aug.
epist.
105.

Whence wee inferre, as *Aug.*
Pine sheweth, That as the Spirit
of Fayth teacheth vs, rightlie to
believe; So the Spirit of Prayer
teacheth vs rightlie howe to pray.
But so it is, that the Spirite of
Prayer, called heere *The Spirit*
of *Adoption*, teacheth vs to
pray to G O D onelie, as our
Father: and so, to come to Him
not as subiects by Courtours to a
King; but immediatelie, as chil-
dren

AGAINST POPER. 81

dren to a loving father : Because
(sayeth *Estius*) this is the privi-
ledge of the sonnes of GOD , to
call GOD their Father , both by
CHRIST'S example, the naturall
Sonne of GOD, who in the Gos-
pell eyther teaching or praying.
called GOD His Father, as lyke-
wyse by His precept who taught
vs to pray thus, *Our Father*, &c.

*Estius
in Ro.
8.*

Therefore, for Prayer to GOD
onely, wee see, that wee haue the
direction of the whole Trinitie,
GOD the Father teaching vs so to
doe, PSAL. 50; GOD the Sonne,
LUKE 11; and GOD the holie
Ghost, ROM. 8; beside the example
of CHRIST, and all the Saynts
before vs.

To which doctrine and practise,
how farre that of Poperie is con-
trarie, is more now than evident,
and wherein they are come to such
a hight of impietie, as the Iesuit
Mendoza hath of late set forth
this as a Probleme, *Whether it is*
more profitable to vs to inuocate the
Name of IESVS, or the name of
Marie? to which hee answereth,

*Frash.
de Me
doza
in vi-
ridario
vtr-
usque
crudi-*

D s

thus

82 AN ANTIDOTE

tians, thus, Now (*sayeth hee*) without
sacra anie ambiguitie, more plainlie
& pro decyde the whole matter, thus;
phana I say, Let it bee so, that the favor
lib, 2. and authoritie which CH R I S
probl. hath with GOD, be greater than
 2. the Virgins; yet notwithstanding
 the blessed Virgine is more easilie
 moved with our prayers, some
 tymes, nor Christ is: and there
 fore the patrocinie of the mother
 is more present, or readie, some
 tymes, vnto vs, than the patroci
 nie of the Sonne. And this op
 nion hath both authoritie, reason
 and experience for it (*sayeth hee*)
 Wherefore also in the fourth Pro
 bleme of that same booke, he
 affirmeth, That the Virgine Mary
 is to bee worshipped with the
 highest degree of worship which
 they call *LATRIA*, in respect of
 the dignitie of her motherhood
 which belongeth to the order of
 hypostaticall Vnion: bee reason
 of which vnion, (*sayeth hee*) the
 worship of *LATRIA* is due to
 CH R I S T'S huminitie; and there
 fore to all other things which be
 long to that order of vnion.

AGAINST POPERY. 83

As for the invocation of Angels, tho the preceeding arguments doe sufficientlie militate agaynst anie such, yet beside them, wee joyne this which concerneth the same in particular.

COLOS. 2. 18. *Let no man beguyle you of your reward (or seduce you, as the Rhemistes 6. translate) in a voluntarie humilitie, and worshipping of Angels.*

Vpon which words S. Chrysostome commenting, hee sheweth what this worshipping was, to wit, the making of them intercessours betweene GOD and them, counting it too prowde a boldnesse, immediatelie to goe to God, or to Christ to interceed for them, and therefore they prayed vnto the Angels, that they would mediate at GODS hand for them. *Concil. Laodicea*
Which the Councell of *Laodicea* condemned as Idolatrie, & therefore sayeth *Theodores*. The councell which conueaned at *Laodicea*, which is the Metropolitane citie of *Phrygia*, did prohibite by a Law, that they should not PRAY

84 AN ANTIDOTE

to Angels, (Loc there the worshipping in particular) So that it is an ydell subterfuge for *Romanistes*, to say that divyne adoration, or one soe was onelie prohibite, seeing the Text is general, inhibiting all worship, & consequentlie invocation

Iren. l

2. cap

57

Also

Aug.

de Ge-

ra Re-

lig.

s. 55

Aug.

heres.

39

Which invocation also of Angels *Ireneus* in lyke manner did teach to bee farre from the practice of the true Church of CHRIST in his dayes. And *Augustine* sheweth that they who thus did worship Angels, were accounted *Hereticks*, and therefore called *Angelici*.

2. Witnessing of Antiquitie.

Ignat

Ep. 6.

ad Phi

ladelph

Orige

contr.

Cel-

sum,

HAue Ch-ist alone before your eyes, and His Father, in your prayers, being enlightened by the Spirit (sayeth *Ignatius*). Also all prayers and supplications, and intercessions, and thanksgivings, are to bee sent vp to GOD the LORD of all, (sayeth *Origen*) by the high Priest who is aboue all Angels

Ang
and
Chu
the
ord
(say
not

N
the
me
also
ney
is,
ani
the
to.
(sa
gre
of
Say
and
vnt
and
giv
err

AGAINST POPERY. 85

Angels, beeing the living Word,
and G O D. And as for the
Churches practise, the names of
the Saynctes are in their owne
ordour rehearsed amongst vs,
(sayeth *Augustine*) but they are
not invocated by vs.

*lib. 5.
p. 230*

*Aug.
lib. 22
de ci-
uit.*

*DEI
c. 10*

3. Confession of partie.

NOthing of this was delyvered
nor taught (sayeth *Eckius*) in
the Scriptures of the Olde Testa-
ment, and in the New Testament
also, the Apostles nor Evangelists,
neyther by word nor writ, (that
is, Scripture nor Tradition) left
anie such thing behinde them, that
the Saynctes should bee prayed vn-
to. And it is to bee confessed,
(sayeth *Cassander*) that manie &
great errors through the pretext
of the intercession and merits of
Saynctes, haue invaded the mynds
and manners of the vulgar, where-
vnto also the inconsiderat wrytings
and sayings of learned men haue
given occasion, and fostered their
error. For first, wicked men con-

*Eck.
enchi-
rid. de
vener
sanc.
c. 15*

*Cas-
sander.
cōsult
art. 23*

tinuing

tinuing in their wickednesse he
believed that by the onelie inter-
cession and patrocinie of Sayncts
they should get pardon and grace
from GOD at hand, which per-
nicious opinion also so farre
might bee, hath bene confirmed
by counterfeyt miracles

Another error is, that men
who are not wicked or otherwise
good, haue made choyse vnto
themselves of certayne Sayncts
their Patrons and Defenders, and
haue placed more confidence in
their merits and intercession than
in Christs merite, and so, haue
obscured that office of Christs
lieadvocation, they haue in place
thereof substitute the Sayncts, and
inspeciall the Virgine *Maries* ad-
vocation.

Biel Yea, there hath not wanted for
in can mous men (meaning *B I E L* and
Miss others) who affirme, that in
Lect. 8. the Virgin *Marie* that is accom-
plished which *Assuerus* promised to
Esther, to giue her the halfe of his
Kingdome, and that even so of the
Kingdome of GOD (which consisteth

■ AGAINST POPERY. 87

sisteth of justice and mercie) the LORD hath given to *Marie* mercie, retayning justice to Himseife, whence are these Titles given to her, *Queene of Heaven*, and *Queene and Mother of mercie*,

What shall I say, when thorow the whole *Psalter*, everie-where the Name of the LORD is found changed into the name of our *Ladie*, yea, it is come to that hight, that even *CHRIST* now rayning in Heaven is made subject to His Mother, whence in the Churches this is sung to her, saying, *Command our Redeemer*.

Thirdlie, some are seene to attribute to the merits of *Saynctes*, the verie power of Sanctification and Redemption, which is onelie proper to *Christ God and Man*, and of whose fulnesse wee all haue received, (all this sayeth *Cassander*);

SECT.

S E C T. 3.

Of the worshipping of
Images.*The state of the Question.*

WE acknowledge the civi-
 use of Images, as freeli-
 the Church of *Rome*; to wit, the
 use that is made of them in the
 common societies of men, out of
 the appoynted places of GODS
 solemne worship, for ornament
 and historicall use. But to repre-
 sent G O D by anie Image, wee
 count it vnlawfull; and to worship
 the Images of C H R I S T, or of
 Saynctes, with anie religious ad-
 ration, as the Councell of *Trent*
sess. 2 decreeth them to bee, and to bee
sub kissed, and fallen downe before,
Pio 4 wee oppose, as most grosse Idola-
 trie: Especiallye, seeing all the
Peres Schoole-men, almoste, (sayeth
de tra their owne Bishop *Peresius*) doe
dist. teach, That the Images are to bee
part. 3. worshipped

AGAINST POPERY. 89

worshipped, with that selfe same worship, as those whom they represent. And, that the Images of CHRIST, and the Saynctes, are to bee worshipped properlie, (sayeth *Bellarmino*) that is, as they are considered in themselves; so that the worship stayeth it selfe in the Image: For if the Image (sayeth hee) were not to bee worshipped but improprie, to wit, because before it, or in it, or by it, that which it representeth is adored, then surely it might bee simplie denied, that Images should bee worshipped at all. And as for such subtile distinctions, whereby they would palliate their Idolatrie, they are such, (as *Bellarmino* himselfe sayeth of such) which neyther themselves vnderstande who haue broached them, and farre lesse the vnlearned people.

A-
quin.
part. 3
q. 25.
art. 3.
Alex.
part. 3
q. 30.
art.
vlt.
Azor.
insti.
moral
t. 1. l.
q. 6. 6
Bona-
vent.
et alii

in 3. sent. dist. 9. Bell. l. 2. de imag. c. 21.
et 23. So Cabrera, in 3. Thomæ, quest. 25.
art. 3. disp. 2. num. 34. 35. Bell. l. 2. de
imag. cap. 22. §. 4. So *Perez. de tradit.*
part. 3.

So that

*Cas-
sand.
cōsult.
de i-
mag.
art.
21*

*See al-
so Aug
l. 3. de
doctr.
Christ
cap. 7.
Biel in
canon
Missæ
lett.
72*

So that it is more than manifest, (sayeth their owne *Cassander*) than can bee expressed by words, that the worship of Images, come to that hight of adoration, that the verie *Paganes* themselves haue given to their Idoles. Neither is their excuse of anie words (sayeth hee) which some vsually pretende, That they giue this worship not to the Images, but to them whom they represent: For this colour the *Paganes* also vse for their Idolatrie, as wee see *Arnobius*, (sayeth hee) Yea, people are so affected to them, (sayeth their owne *Bisell*) that they thinke some diuine grace, or lineesse, doeth reside in them, which they are able to worke miracles, and giue cures: and that cause they worship them, and goe in pilgrimage to them.

Our Argumentes, then, first agaynst the representation of God by anie image; and next, agaynst adoration of anie Image, are these.

I. Auct

I. Authoritie of Scripture.

ISA I. 40. 18. *To whom* I.
will yee liken GOD? Or what
likenesse will yee compare vnto
Him?

Wherevpon sayeth *Ierome*, To
whom will yee liken GOD? Or
what image will yee make to Him,
who is a Spirit, in all, and everie
where? *Ec.* Lykewyse, sayeth
Perusius (an *Augustine* Eremitte, and
Professor of diuinitie) By these
words is refuted and rejected the
rashnesse of men; yea, their mad-
nesse and ignorance, (sayth hee)
who dare bee bolde to represent
GOD by anie image, or resemble
Him by anie similitude; seeing
the Majestie and Essence of GOD
is invisible, and incomprehensible.

Vpon which words of the Pro-
phet, in lyke manner, sayeth *Pin-
tus*, a *Portiugall* Frier; Seeing
GOD is a Spirit, who filleth all
places, how can yee resemble
Him by anie graven Image? Or
what

what lykenesse can yee make vnto Him?

2. ROM. I. 23. *And they changed the glorie of the incorruptible GOD, into the similitude of a corruptible man.*

Vpon which words sayeth Origen; It is not to bee passed that this speech of the Apostle not onelie condemneth them who worship Idoles, but also, that these are to bee accounted in like manner amongst Anthropomorphit heretickes; who in the Church call that bodilie image a man which they set vp there, image of GOD. Therefore

*Aug.
de fide
is sym
bolo, c.
7. &
epist.
222.*

Augustine giveth this reason, that it is not lawfull for anie Christian to make any such image of GOD, lest we fall into that same snare, ledge, (sayeth hee) whereby the Apostle maketh them execrable, who change the glorie of the incorruptible GOD, into the similitude of a corruptible man.

*Da-
masce.*

Yea, it is extreame furie and impietie, (sayeth *Damascene*, to

prel

AGAINST POPERY. 93

represent GOD by anie figure: *orthod*
 and *Nicephorus* and *Euthymius* set *fid. l. 4*
 this downe as the Heresie of the *c. 17*
 olde *Armenians*, saying; Neyther *Nicep*
 bhorre they to make the Image *lib. 18*
 of the blessed Trinitie, (sayeth *c. 53*
 hee) which is onelie vncreated, *Eu-*
 infinite, indefinite, and altogether *thym.*
 unknowne. *panopl*

In the Church of *Rome* also *part. 3*
Gregorie the second, (Anno 726) *tit. 20*
 wryting to *Leo Isaurus*, testifieth,
 that then they paynted not, nor
 represented GOD the Father, by
 anie image; because hee can not
 bee scene.

Vpon which wordes *Baron*
Baronius hath noted in the margent, that it *anno*
 was thereafter, that the custome *726.*
 grew to paynt GOD the Father. *p 87*
 Therefore, their owne *Vasques* *Vasq.*
 and *Catharinus* declare also, that *l 2. de*
 he representing GOD by anie *ador.*
 image, is expresselie agaynst the *cap. 3*
 second Precept. As also (as *diff. 4*
 witnesseth *Bellarmino*) *Abulen-*
sis, *Durand*, and their Bishop *Pere-*
grinus, teach plainlie, that the image *opusc.*
 of GOD is nowayes lawfull to bee *de i-*
 made. *mag.*

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B. 1. l. 1. made, Yea, himselfe sayeth, That
2. de it is not so surelie to bee believed
sanct. by the Church, that the Image of
cap. 8 GOD, or of the Trinitie, may
See al bee as lawfully made as the Image
so A- of CHRIST, and of the Saynctes.
quin. And without good instruction of
part. 3 the Prelates and preachoures, I
qu. 25 confesse, (sayeth hee) that such
art. 3. pictures without danger can not
 be set before vnlearned people.

3. EXOD. 20. 5. *Thou shalt*
not bow downe to them, nor wor-
ship them. And agayne,

LEVIT. 26. 1. *Neyther*
shall yee set vp anie image of
stone in your land, to bowe downe
to it: For I am the LORD.

Theod
cited
in Ca-
ena

Wherevpon sayeth the ordina-
 rie Glosse; This Divine Speech
 cutteth off both these; to witte
 That neyther in affection thou
 worship such, neyther giue anie
 show of adoration to them. There-
 fore also sayeth *Theodore*, The
 LORD heere sheweth, that both
 are impious, saying, *Thou shalt*

That not bow downe before them, nor
worship them. For which cause
also Gerson (Chancellour of the
Vniversitie of Paris) declareth,
That all worship of Images, even
the bowing before them, is vn-
lawfull. Therefore sayde Origen
of the Church in his tyme, Wee
worship no Images. And after
the Councell of Francford, (helde
Anno 800) for opposing the wor-
ship of Images, decreed by the
seconde of Nice, in that Booke
which was purposed written for
confutation thereof, it is sayde,
The Catholicke Church profes-
seth, that mortall men are to wor-
ship GOD not by Images, but
by CHRIST the LORD.

This Thunder-clap from Hea-
ven, of the second Precept of
GOD'S Lawe, the Romanistes
perceaving to threaten sore that
grosse Idolatrie which they day-
lie commit, thought fit (with pre-
serving, working wyselie) to conceale
the knowledge thereof from the
common people, by razing those

wordes

Lips-
mani.
in Ex-
od. 20
Gersō
com-
pend.
Theol.
pre-
cept. I
Hel-
hoc. in
sap.
lect.
157.6
Orig.
contr.
Celsū,
lib. 7

Baron
anno
794.
n. I
Abb.
Vrf-
terg.
anno
793.

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Opus illust. wordes out of the *Decalogue* that
Caroli goeth abroade for common vse
Magni, cō- And so to incurre that guilt, *Deut.*
tra 12. 32. and curse, *Rev.* 22. 19.

2. Witnessing of Antiquitie.

Nic. NO Image of GOD is to bee
p. 468 worshipped, (*sayeth Augu-*
lib. 4 *stine*) but that which is the same
ep. 2 that Himselfe is; to wit, CHRIST
Aug. who is consubstantiall with the
2. tom Father, and the ingraven Chara-
epist. cter of His person. *In lyke man-*
119. *ner sayeth Gregorie to Serenus Bis-*
ad La- *hop of Marsils*; The dispersed sonnes of
nuar. the Church, are to bee called to-
c. 11 gether, and it is to bee shewne
Greg. vnto them, by the testimonies of
lib. 9 holie Scripture, That it is not
ep. 9 lawfull to worship anie thing that
See is made with handes; because it is
alio written, *Thou shalt worship the*
Con- *L O R D thy G O D, and Him*
cil. E- *onlie shalt thou serue. And there-*
lib. *after hee sayeth*; Wherefore, e-
can. ch. w by all meanes the adoration
36. of Images,

3. Confess

3. Confession of partie.

AS for the worship of Images, (sayeth *Polydor Virgill*) not onelie those that are not of our Religion, but, as S. IEROME testifieth, all the ancient Fathers, almost, condemned the same, for feare of Idolatrie. And the LORD inhibited not onelie anie Image to bee worshipped, (sayeth *ABULENSIS*) but also that Him selfe should bee worshipped by anie Image.

*Polyd
Virgil
l.6. de
invec
rerū.
c.13.*

*Abul.
in
Dene*

4.

Where also it is to bee noted, That their word *Veneration*, which they vse, signifieth *Adoration*, and is one therewith, as is evident in *BELLARMINE*, and as *THARASIVS* wordes, Bishop of *CONSTANTINOPLE*, in the second Councell of *NICE*, shewe, saying, All who profess the *Veneration* of Images, and denye *Adoration*, are blamed, or disproved, as *Hypocrites*.

*Belle
l.2. de
Imag
c. 21.
Conc.
Nic 2
art. 4.*

SECT. 4.

Of the Adoration of Reliques.

The state of the Question.

Math

27.59

Acts

8.2

THE Question is not, Whether the true reliques of Saynctes that is, their dead bodies, or anie member thereof, should be honoured, which wee grant, (against *Vigilantius*) yeelding to them that due honour which was either given to CHRIST'S owne body, by *Ioseph of Arimathea*, or to His first Martyr S. STEVEN, by the Disciples; to wit, decent and honourable Buriall: But wee deny, that anie such religious worship should bee given vnto them as the Councell of *Trent* decreeth, *Seff. 9. sub Pio 4.* and as vsuall amongst the *Papistes*; to wit, inshryning and placing of their bones on Altars, for religious worship; going in pilgrimage to them, carrying them about

Proced

AGAINST POPERY. 99

Processions, to bee kissed, knee-
 led vnto, and adored; swearing by
 them, (as is approven by the Ca-
 techisme of *Trent*) and so Dei-
 fying them indeede. * And, which
 is worst of all, praying vnto such
 things, as never had lyfe, hea-
 ring, or holinesse; as to the poynt
 of the spear that pierced CHRIST
 His syde, saying;
All hayle, triumphall Yrne,
And speare that happie is:
Lance vs with lone of HIM,
Whom thou didst pierce, I wis.
 And in lyke manner to the Crosse,
 (as *Bellarmin* granteth the Church
 doeth sing) saying;
Hayle, holse Crosse, our onlie hope,
who vpon earth doe liue:
To Godlie, Righteousnesse augment,
To guiltie, pardon gine.
 Yea, to the picture of CHRIST'S
 Face on a linnen cloath at *Rome*,
 they praye, saying;
O blessed Figure, leade vs to the place,
Where wee may see there CHRIST
His fayrest Face.

*Cate-
ches.
Conc.
Trid.
in ex-
plic. 3
precep
* ler
5. 7
Ave
ferr
trium
phale,
foelix
hasta,
nos a-
more
per te
fixo
sancia
O
cruce,
ave,
stes
unica,
Ange
piis
justi-*

*iam, reſq; dona veniam. And to Veronica's
 picture*

picture of CHRIST'S face at Rome, Nos
duc ad propria, ô fœlix figura, ad videnda
faciem quæ est CHRISTI pura.

1. Authoritie of Scripture.

1. **D**EUT. 34. 6. *And he
buried him (to wit, Mo-
SES) in a valley in the land
Moab, over agaynst Ben-
Peor: but no man knoweth of
sepulchre vnto this day.*

Loe heere the greatest honour
that the LORD thought fit
bee given to the bodie of His de-
rest and faythfull servant Mo-
se to wit, BURIALL, which the LORD
would haue, for the place there
to bee vnkowne, as sayeth
Chrysostome, that all occasion
Idolatrie might bee cut off:
as Lyra sayeth, which was done
by GOD, lest the people
worshipped him, whose monu-
ment as it showed him, not to
God, so if it had beene lawfull
laudable to haue adored his

Chry-
sost.
Hom.
5. in
Math
Lyra
in
Deut.
34.

liques, as the deare servāt of GOD,
the LORD had not withdrawne
and obscured so this his bodie
from His owne people.

So
Rhem
pref.
before
the
lookes
of Ge-
nesis.

2. KING. 23. 17. 18. Then
hee sayde, (to wit, IOSIAH)
What title is that which I see?
And the men of the Citie tolde
him, It is the Sepulchre of the
man of GOD, which came from
Judah, and proclaymed these
thinges that thou hast done a-
gaynst the Altar of Bethell. And
hee sayd, Let him alone, let no
man move his bones.

2.

Beholde heere agayne the ho-
nour that this Godlie King IO-
SIAH giveth to the bones or re-
liques of the true Prophet of
GOD; to wit, no exhumation,
nor anie adoration; but onlie that
hee will not haue his Sepulchre
touched, nor his bones moved
out of their place.

2. KING. 13. 21. And it

3.

E 3

came

came to passe, as they were burying a man, that beholde, they spied a band of men, and they cast the man into the Sepulchre of Elisha: and when the man was let downe, and touched the bones of Elisha, hee revived, and stood up upon his feet:

Remarke heere, lykewyse, the greatest honour that was done to the Prophet ELISHA his body, was Buriall. And that tho at the touch of his bones, for authorizing the trueth of his propheties, a miracle was wrought, by the power of GOD, (for which cause it is sayd in ECCLESIASTICVS 48. 14. that the bodie of ELISHA did prophesie in the graue) yet his bones are not sayde therefore to haue beene taken vp, inshryned nor worshipped.

Cyrl.
lib. 6.
contr
Iulian
p. 142

2. Witnessing of Antiquitie.

WEE haue no such custome (sayeth Cyrill) to adore Martyres; yea, not onlie doe wee nowyse

AGAINST POPERY. 103

nowyse worship the reliques of Martyres, (sayeth S. *Ierome*) but wee will not worship the Sunne, nor Moone, nor Angels, nor Arch-Angels, nor Seraphims, nor no name that is named in this world, nor that which is to come; lest wee should *serue* the creature, rather than the Creator.

In lyke manner, *Athanasius*, in the lyfe of holie *Antonie*, telleth vs, that hee oftentymes desired the Bishops, to instruct the people, that the *Ægyptian* custome was not good, to keepe the bodies of the Saynctes aboue the earth; wherein (*sayde hee*) the bodies of the Patriarchs and Prophets are kept vnto this daye. Yea, the verie bodie of our LORD was layde in a Graue, and covered with a stone rolled thereto, till Hee should ryse agayne the third day. By which wordes (*sayeth Athanasius*, or the Author of his lyfe) hee sheweth, that hee sinned, who after their death did not burie the bodies of those, how holie soeuer: for what is of greater ac-

E 4 count,

Hieronym.
ep. ad Riparium,
contr. Vigilantiss.
tom. 2.
f. 119.
In vita S. Antonii.

count, or more holie, than our
 LORD'S Bodie, (*sayeth hee*)
 Wherefore, manie there-after
 when they heard this, they buried
 their dead, and gaue GOD
 thanks, that they were so well
 instructed, (*sayeth the foresayd*
Author.)

3. Confession of partie.

Cass-
sand.
cōsult.
art. 21
de ve-
nera-
tione
reli-
quiar-
um.

IT is certayne, (*sayeth Cassander*)
 that in these last tymes too
 much hath beene ascribed to the
 reliques of Saynctes; so that euen
 by good men, endewed with a
 pious zeale, their whole religion,
 as it were, hath beene thought to
 bee placed in getting such Re-
 liques, decorating them with Golde,
 and precious stones, and in build-
 ing moste statelie Temples to
 their memories. As also that a
 false confidence hath beene pla-
 ced by wicked men, in the foo-
 lish and superfluous worship of
 Reliques: Wherefore, in the
 Councell of *Cabylon* they are rebu-
 45. ked, who vnder pretext of Devo-
 tion,

tion, went in Pilgrimage to Rome, or Turaine; thinking by the frequenting of those places, (*to wit,* where manie Reliques were) that they were purged from their sinnes.

To this were added other evils, (*sayeth hee*) that throw avaryce, and for entysing simple people, false Reliques haue beene obtruded, and feygned miracles alleadged to bee wrought, whereby the superstition of people hath beene nowrished: and sometymes throw the deceit and illusion of the Devill, abusing mens superstition, by Dreames, and Visions, new Reliques haue beene revealed: and by the same operation of Satan, miracles haue seemed to bee wrought. Wherefore hee conclu-

dereth, That it were more wyselic & better, that men did abstayne from all ostentation of Reliques, and that people were exhorted, (*sayeth hee*) to honour the true Reliques of Saynctes; that is, to imitate their holie examples, which are extant, and may bee seene cyther

Art.

22.

in Scripture, or were done by the Apostles, or are recorded of them.

CHAPTER IV. Of Free-will *in our Vo-* *cation.*

The state of the Question.

THE Question is not, Whether Man after the Fall, hath the essence and facultie of the will still remayning, and free of corruption, (which *Augustine* proves agaynst *Celestius*) nor of the free use thereof, which hee hath in things civill, and others depending onlie on the power of Nature: But, Whether by nature in the state of corruption, it is free, that it may bee called *indifferent*, eyther to good or evil. And, Whether in the first act of conversion, the will hath such a power of it selfe, naturallie, co-

will

AGAINST POPERY. 107

will and concurre with G O D, that it needeth not a full change, and totall reparation; but onlie (as the *Papistes* holde) some helpe onlie; leaving it in indifferencie of turning it selfe eyther way; and that it needeth an excitation onlie to answer G O D when Hee calleth, to accept of Salvation when Hee offereth, and to cooperate at first with Him, when hee converteth? Therefore, sayeth the Councell of *Trent*, *Sess. 6. Can. 4* If anie man say, that our Free-will beeing moved and excited by G O D, doeth not cooperate, by assenting to G O D, who excyteth and calleth vs; and, that it disposeth not, and prepareth it selfe for the grace of justification, nyether can dissent if it will, but is miere passiuie therein, let him bee accursed.

Whereas wee holde in the contrarie, That it hath no power naturallie to will that which is morallie good, tending to Salvation; and, that grace comming to an vnregenerate man in the first act
of his

of his conversion, is not a co-working grace with his will, (as it is after) but a sole-working grace vpon his will; not onelie helping and excyting it alreadie willing but changing and reforming it; and of *willing* (as *Augustine* speaketh) making it *willing*: not by anie *Manichean* coaction, but by a gracious and powerfull inflexion; that so all the glorie of the worke may redound to Him alone, to whom all glorie belongeth, and who is both the Author and finisher of our Fayth.

1. Authoritie of Scripture
for vs.

1. 2. **C**OR. 3. 5. *Not that we are sufficient of our selues to thinke anie thing as of our selues; but our sufficiencie is of GOD.*

Vpon which wordes sayeth *Haymo*, heere the Apostle destroyeth all confidence in Free-will. And there-after hee setteth downe this to bee the Apostles meaning

meaning, That not onlie are we
ynable (sayeth hee) to doe any
thing without the mercie of
G O D, and His preventing and
following grace, but also to thinke:
for the grace of G O D preven-
teth vs, that wee may will; and it
followeth vs, that wee may per-
forme: Therefore did the PSAL-
MIST say, *Thy mercie shall pre-
uent mee, and thy mercie also
shall follow mee.* For if wee can-
not so much as thinke, howe can
wee bee able to performe?

Lykewyse, (sayeth *Estius* on
these wordes) the Fathers of the
Councell of *Orange* did vse this
same Testimonie of the Apostle,
(sayeth hee) where-by they de-
creed, That he was deceaved with
an hereticall spirit, who will say,
That a man, by the power of na-
ture, can thinke, as becommeth
him, any good that belongeth
vnto eternall lyfe; or that he can
chooſe the same, or consent vnto
the saving Preaching of the Gos-
pell, with

*Con-
cil. A-
rausie
cap. 7
et cap
4.*

pell, without the illumination and inspiration of the holie Ghost.

*See al
so the
ordi-
narie
glosse,
and
Lyræ,
on
these
words*

More-over, (*sayeth hee*) the Greeke Commentators, as *Chrysostome*, *Theophylact*, and *Oecumenius*, explicating the Apostles meaning, speake after this manner; That there is not something on our part, and something on G O D'S part; but that playnlie there is nothing on our part; no, not the least thing; but all is to be ascribed vnto G O D. Therefore sayde our Saviour, *Without Me* you can doe nothing; to wit, which is truelie good, and acceptable to G O D.

*Iohn
15. 5*

PHIL. 2. 13. For it is
2. G O D who worketh in you, both
to will, and to doe, of His good
pleasure.

*Aug.
in En-
chirid
c. 23*

According to which wordes, (*sayeth Augustine*) the L O R D preventeth him who is vnwilling, to make him willing; and Hee followeth him who is made willing, that hee ~~will~~ not in vayne. And is
lyke

AGAINST POPERY. III

lyke manner, sayeth *Bernard*; The facultie of the will, maketh vs to will; but Grace maketh vs to will that which is good. And a little after, Let no man, therfore (sayth he) thinke that it is called Free-will, because of anie indifferent power, or facultie it hath betweene good and evill; seeing by it selfe it can fall, but can not ryse, but by the Spirit of G O D: *Immittendo bonam cogitationem qua prævenit, & immutando malam voluntatem* (sayth hee) *qua sibi per consensum jungit.* Therefore, wee must beware (saith hee) lest when wee feele these thinges invisiblie to bee wrought in vs, that eyther wee attribute the same to our will, which is infirme, or to anie necessitie in G O D; which is not, but to Grace Onlie, whereof Hee is full.

In lyke manner sayeth *Lombard* vpon these wordes; Wee then doe will, but G O D worketh this will in vs: wee also worke, but G O D worketh this working in vs. It is expedient, then, that wee both be- lieue and professe so, (sayeth hee) because

*Bern.
de
grat.
& lib.
arbitr*

112 AN ANTIDOTE

because it is both pious and true;
that so our Confession may bee
humble, and all may bee ascri-
bed to GOD.

3. **EPHES. 2. 5.** *Even when
wee were dead in sinnes, hee hath
quickened vs together with
CHRIST.*

So E-
zek.
36.26

Remarke, then, that as the
whole power of quickening the
dead, and rayſing him from death,
is from GOD onlie, and no part
thereof from the dead who is ray-
ſed; even ſo the whole power and
efficacie of our firſt reſurrection
and conversion, is from CHRIST
onlie, who is the Way, Veritie,
and Lyfe; and no part thereof is
from naturall free-will. Therefore,
ſayeth *Bernard*, neyther couldſt
thou create thy ſelfe, when thou
waſt not, nor juſtifie thy ſelfe, bee-
ing a ſinner: neyther beeing dead,
cauſt thou rayſe thy ſelfe from the
dead.

Bern.
de
grat.
& lib
arbitr

4. **1. COR. 4. 7.** *Who hath made
thee to differ from another? (or,
discerneth*

discernerb thee, say the *Rhemistes*)
and what hast thou, which thou
hast not receaved?

Vpon which wordes, (sayeth
Estius) rightlie therefore doeth
Augustine vse and inculcate this
sentence of *Paul*, agaynst the *Pe-
lagians*; that so hee might teach,
That all the good whereby one
doeth differ from another, or ex-
cell his neyghbour, is given from
GOD: and therefore, that ney-
ther grace is given according to
mens merits, neyther that anie
are predistinate vnto lyfe for fore-
seene works; but that as well
Predestination, as Grace, which
is the effect of Predestination, is
altogether and mierelie of free
mercic, as *Augustine* writeth. And
in lyke manner by these wordes
they are condemned, who say, that
equall helpe of grace beeing given
or offered, oostymes it falleth out,
that this man doeth embrace the
same, and that man not; or that
this man doeth so, more or lesse:
so that the differing of the one
from

*Aug.
l. 2.
contra
duas
episto-
las pe-
lagia-
nor.
c. 7.
lib.
de cor-
rep. et
grat. c.
7. &
ep. 46
ad va-
lenti-
num.*

114 AN ANTIDOTE

from the other, is of mans free will, and not by the grace of God. Which thing wee doubt not, (*sayeth hee*) is altogether against the Apostles doctrine.

2. Witnessing of Antiquitie.

*Aug.
10m.
7. de
grat.
Glib.
arbitr
c. 16.
Ibid.
c. 17.*

*Bern.
de
grat.
et lib.
arbitr*

IT is sure (*sayth Augustine*) that we will freelie when we will, but hee maketh vs to will that which is good, of whom it is sayd, it is GOD who worketh in vs both the will and the deed. And agayne, To will that which is good, he worketh it in vs without vs, (*sayeth hee*) but when we will, and will so that wee performe, then hee cooperateth with vs: so that without him, eyther working in vs to will, or cooperating with vs when we will, wee are altogether vnable for any worke of pietie. In lyke manner, (*sayeth Bernard*) Free-will maketh vs willing indeede, but Grace onely maketh vs to will that which is good. To will, proceedeth from our selues, or nature; but to will

that

AGAINST POPERY. 115

that which is good , proceedeth
from Grace , let no man then,
(*sayeth hee*) thinke that therefore
it is called Free-will which wee
haue , because it hath an equall
power, or inclination , as well to
good, as to euill , seeing it could
fall by it selfe , but can not ryse,
but by the holy Ghost. *And thereaf-*
ter hee asketh , What, then, is this
all that our Free-will doeth , that
it consenteth ? It is, (*sayeth hee*)
but not that this consent is from it
selfe , seeing wee are not able to
thinke anie thing (which is lesse
than consent) of our selues, as of
our selues: For they are not my
wordes, but the Apostles, that all
that which can bee good , that is,
to thinke, and to will, and to per-
forme , hee attributeth all vnto
GOD , and nowyse to his owne
free-will. Therefore wee must be-
ware (*sayeth hee*) when we finde
that these things invisiblie are
wrought in vs, and with vs , that
eyther wee attribute the same to
our Free-will, which is vnable, or
to anie necessitie in GOD, which
is none,

is none, but to Grace onelie,
whereof Hee is full.

Con-
cil. A-
rausic
can. 4

And if wee will heare a whole
Councell: If anie will contende,
(sayeth the Councell of Orange) that
GOD expecteth our will to bee
purged from our sinnes, and doeth
not confesse that this willingnesse
to bee purged, is not wrought in
vs by the infusion and operation
of the holie Spirit, hee resisteth
the holie Spirit, speaking by Sa-
lomons, saying, *The will is pre-
pared of the LORD.* As also
the Apostle most wholesomely
declaring, that it is the LORD
that worketh in vs both the will
and the deed.

3. Confession of partie.

Bell. l.
6. de
lib. ar-
bitr.
cap. 5
§. huc
venit

THE Scripture therefore (sayeth
Bellarmine) both by wordes
& similitudes every where cryeth
That a sinner can not in anie sort
dispose himselfe to receaue grace
and agayne, The conversion of a
man to GOD, (sayeth hee) as
anie other good action, as it is an
action,

AGAINST POPERY. 117

action, it is from free-will onelie,
 not seclusing G O D'S generall
 ayde, (to wit, in whome wee
 moue) but as it is a good action,
 it proceedeth onelie from Grace.
 And surelie the Orthodox Fathers
 (*sayeth their Cassander*) haue ever
 contended agaynst the *Pelagians*
 and *Manichæes*, That the rightcous-
 nesse whereby we are justified be-
 fore God, is not to be attributed to
 the power of free-will vitiate by
 sinne, but to the singular grace of
 GOD, whereby no new will is
 created; but beeing vnwilling, it
 is made willing; beeing deprau-
 ed, is corrected; and of euill,
 turned to good; and by an inward
 motion, is so drawne, that of nil-
 ling, it is made willing, that wil-
 linglie it may yeelde to G O D'S
 calling. Yea, *how much most part*
of the Schoole-men haue attributed to
diuine grace heerein, in place of all,
 BONAVENTURE doeth witnesse; For
 this is the duetie of godlie mindes,
 (*sayeth hee*) to attribute nothing
 to themselues, but all to the grace
 of GOD.

Ibid.

l. 6.

c. 15

Cas-

sand.

con-

sult.

art.

18

*Florū
theol.
quest.
in 2.
sent.
disp.
24. &
25. de
li. art
potest
de v-
su, cō-
clus. 1
Veg. l.
5. in
concil
Trid.
cap 8
1. 2. 9
111.
art. 2.*

of GOD. Whence it is, that how much one ascribeth to the grace of God, he departeth not from pietie; altho ascribing much to the grace of GOD, hee should with-drawe some from the power of nature, or free-will: but when anie thing is with-drawne from the grace of GOD, and ascribed to nature, which belongeth to grace, there the danger is (*sayeth hee.*)

And this is proven, because the beginning of our justification is from preventing grace, (*sayeth Iosephus Angles*) & from the calling of GOD, who sayth Iohn 15. *Iee hane not chosen mee;* and from Predestination, which is also the onelie worke of GOD, Rom. 9. Who sayeth, *It is neyther in him that willesh, nor him that runneth, but in God that sheweth mercie.* The same doth *Andreas Vega* acknowledge, and *Aquinas*, with others.

CHAPT

CHAPTER V. Of Iustification.

The state of the Question.

FOR clearing the state of this Contraverſie, it is to bee conſidered, that this word [IVSTIFIE] in Scripture, is ſometyme taken largelie, and then (as our learned Divynes confeſſe) it comprehendeth both Abſolutiō from ſinne, and Sanctification by grace, as two conjunct benefits given vnto vs through Chriſt: ſo that in this ſenſe beeing juſtified, as the Apoſtle ſpeaketh Rom. 8. 30. and TIT. 3. 7. wee are not onlie reconciled, but renewed: and ſo wee willinglie yeelde, that this our juſtification ſtandeth not onelie in the imputation of CHRIST'S righteousneſſe, and remiſſion of ſinne, but lykewyſe in the infuſion of inherent righteousneſſe, which thing

Beza
in tit.
3. 7.
Bor-
thaus
in ge.
15. p.
162
Synop
ſis pu
rior.
theol.
theſ. 3
Pare-
us de
juſtif.
lib. 2.
cap. 3
Zäch.
in eph
2. 4.

thing made the Fathers frequent-
lie take the word [IVSTIFIE] as
all one with [SANCTIFIE.]

But the question beeing what
the word [IVSTIFIE] taken
more stricklie, signifieth in those
places wherein the doctrine of
sinners absolution before GOD
and acceptation vnto eternall lyfe
particularlie is handled by the A-
postle in his Epistles, speciallie to
the ROMANS and GALATIANS;
where by the confession of *Roma-*
nistes themselves, it is taken (as
Cardinall *Tolet* witnesseth) for
absolving, as a judiciall terme, and
opposit to condemning. In which
sense wee call Iustification, a gra-
cious action of GOD'S, as the
Iudge whereby remitting all the
sinnes of the Elect, and accepting
the righteousness of their Head,
His owne Sonne, hee pronoun-
ceth those who belieue in Him,
righteous, and heyres of eternall
lyfe, to the Praise of the Glorie of
His grace, altho of themselves they
were guiltie of condemnation.

Tolet,
as also
Soto,
in Rō.
S. 33

Of

Of which justification, the principall efficient, is **G O D**; the impulsiue cause, is His gracious mercie; the meritorious cause, is **CHRIST'S** death onelie; the persons justified, are onelie the Elect, who belieue in **CHRIST**; the formall cause, consisteth in the remission of sinne; and imputation of **CHRIST'S** righteousness, the instrumentall, whereby it is offered to vs, is the Word and Sacramentes; and that whereby wee receaue it, is Fayth; and the finall cause of all, is the Prayse of the Glorie of His Grace, and our Peace with **GOD** in **CHRIST**.

Rom.
4. 5.
3. 24.
3. 25.
8. 13.
Psal.
32. 1.
Rom.
3. 12.
Ephes
1. 6.
Rom.
5. 1.

In this action, then, wee enquire, How, or wherewith, wee may compeare before the Tribunal of **GOD'S** exact justice, without feare of condemnation? And having that whereby wee may answer all accusations agaynst vs, which thing wee saye wee can not doe, except that as **CHRIST** in our persons, and for vs, was condemned, and crucified; so that wee

F in

in Him bee justified, and absolved
and as our sinnes imputed to Him
brought Him to death; so His right-
eousnesse ONLIE imputed to vs
bringeth vs to lyfe, beeing (as *Bellarmino* speaketh) given to vs;
that wee may offer vp the same to
G O D the Father for our sinnes
because Hee hath taken the burden
den vpon Him, to satisfie for vs
(sayeth hee) and to reconcile
to G O D His Father.

*Sess. 6
can.*

10. 11

*See
Bell.
l. 2. de
justif.
cap. 2*

*S.
Quod
autē.*

The *Romanistes*, on the contrary,
in their Councell of *Trent*,
affirme, That the immediate and
proper cause of our justification
whereby wee are translated from
beeing children of wrath, and en-
ter into friendship with G O D,
infused righteousness, onlie inhe-
rent in man himselfe; which they
affirme to bee absolute, and per-
fect, and therefore call it the
whyte & vnspotted Robe, where-
with wee must present our selves
before the Tribunall of G O D,
attayne vnto eternall lyfe. There-
fore, sayeth *Andradus*, expounding

that *Canon* of the Councell, because hee can not bee sayde to bee just, who is altogether defyled with sinne, therefore the LORD infuseth in him Charitie, by whose power and force, (sayeth hee) all his sinnes are washen away, extinguished, and expelled. And so, they esteeme that GOD is not reconciled with Man, but by the expelling of sinne, thorowe infused righteousness, (as *Bellarmino* sayeth) even as darknesse is by light. And therefore, they call that Righteousnesse, *Gratia gratum faciens*; or, *That grace which procureth acceptation*. And whosoever will say, That that grace whereby wee are justified, is the onlie favour of GOD, let him bee accursed, (sayeth the Councell of *Trent*.)

Wherefore, hee who will haue the pardon of his sinnes, according to the mynde of that Councell, must interpone betweene him, and GOD'S wrath: not CHRIST'S satisfaction immediatlie, and onlie, as Scripture teacheth; but his

Bel.
l. 2. de
justif.
cap. 2
5.
Quod
si.

Can.
11

owne inherent righteoufnesse, and then hee may belieue, that hee is reconciled, and accepted, when by this righteoufnesse first had, his sinnes are expelled.

And what they woulde seeme heerein to ascribe to CHRIST'S merit, it is not, That for it onelie and immediatelie, the LORD doeth reconcile with vs, and accept vs in favour, vnto eternall life: but that for it, there is infused in vs, that newe qualitie of inherent righteoufnesse, whereby wee are justified. Which is much to say, as that wee are justified, not for CHRIST'S, but for our owne righteoufnesse. So that CHRIST'S righteoufnesse, and satisfaction, is onelie the meritorious cause, where frae wee haue in our selues something inherent which we may oppose to GOD'S justice, & relye vpon, thereby immediatelie, and formerlie, to be justified. Yea, some of them doe so farre derogate from the righteoufnesse of CHRIST, in the

vasq.
in 22
adi-
spus.
224.

mat

matter of IUSTIFICATION, that they are bold to affirme, That our inherent righteousness, doeth make vs acceptable to GOD, without anie relation to CHRISTs merit: and, that it hath not anie force of conciliating GOD'S favour vnto vs, from the blood and merites of CHRIST, but onelie from its owne intrinsicall perfection.

Besides which first Iustification, they make also a second, which is an increase of the first, and which, they say, is requyred by good workes; which promeriteth a farther righteousness, than that which is infused in the first. The workes of which second Iustification, so promerited by the workes of the first, doe merite agayne (say they) everlasting lyfe. So that they will haue CHRISTs righteousness onlie in the first Iustification, to merite their inherent righteousness; and thereafter themselues to merite, both the increase of farther righteousness heere; and that

cap. 7
Parag
43.
Sua
res.
lib. 7.
de gra
sancto
ficare.
cap. 5

righteousnesse againe, to merite vnto themselues eternall lyfe here after. Contrarie to which their errour in the matter of Iustification, these Scriptures militate.

1. Authoritie of Scripture.

1. **R**OM. 3. 24. *Beeing justified freebie by His grace, through the redemption that is in IESUS CHRIST.*

*Ferus
in Rō.
3. 24.*

Vpon which wordes sayeth Cardinall *Cajetane*, it is clearlie heere explyned, That the righteousnesse of GOD, which justifieth a sinner, is not of workes, but of the mere favour of GOD, whereby (sayeth *Ferus*) hee carrieth good-will towards vs for CHRIST'S sake: *Favor enim DEI primarius est quo salvamur*. For the favour of GOD, is the first thing whereby wee are saved, (sayeth *hee*) Therefore also sayeth *Estius*, That which followeth, (By His GRACE) is exegetically added.

As if

As if hee would say, FREELIE; that is, BY HIS GRACE. For the meaning is, that sinners are justified without anie merite of their owne, by the onlie free favour or good-will of GOD, (sayeth hee) And yet who-so-ever will say, That that grace where-by wee are justified, is the onlie favour of GOD, let him bee accursed (sayeth the Councell of Trent).

Can.
II.

2. COR. 5. 21. *For Hee hath made Him to bee sinne for vs, who knew no sinne, that wee might bee made the righteousness of GOD in Him.* (so also PHILIP. 3. 9.) *But Hee was made sinne for vs by imputation, ISAII 53. 6. Therefore so are wee made righteous.*

2.

Wherevpon sayeth *Augustine*, Hee then was made sinne, that we might bee made righteousness: not ours, but of GOD; not in vs inherent, but in Himselfe, even as

Aug.
Enchi-
rid.
c. 41.

So al-
sochry
sost.in
2. Cor
ho. 11
he said
not,
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teous,
but
righ-
teous-
nesse,
e the
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nes of
God:
for
that is
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ousnes
of God
whē it
is not
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works

Hee did show Himselfe in the simi-
litude of sinfull flesh, where
Hee was crucified, to bee sinne
not His owne, but ours; not in
Himselfe, but which was in vs
Therefore also sayeth *Theophylact*
This thing doeth the righteous-
nesse of GOD designe, where
freelic anie is made righteous, and
when in him no spotte at all
found: (which no man dare say of
his owne inherent righteousness,
And therefore, (sayeth *Theophylact*
last) the Apostle sayeth not, That
wee might bee made righteous
but the righteousness of GOD
signifying the hudge greatnesse of
His favour.

Wherefore also, (sayeth *Cas-
dinall Cajetane*) the righteous-
nesse of GOD in CHRIST, is
CHRIST'S merite, sufficient to sa-
tisfie for vs, and to justifie vs
which is called, [of GOD],
because it is His, who is GOD
personallie, and because it is be-
fore GOD'S Tribunall true righte-
ousnesse; to put difference there-
by

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by betweene it and our righteous-
nesse, which before GOD'S Tri-
bunall is as a mensruous cloath.
Therefore when CHRIST'S me-
rite is cōmunicated to vs, then we
are made the Righteousnesse of
GOD in CHRIST; because wee
are made righteous, not by our
owne righteousness, but by the
righteousnesse of GOD in CHRIST
communicated to vs: for wee are
justified before GOD, by his me-
rite and satisfaction.

for
there
must
not
the
least
spot be
found
By
Grace
then
we are
justi-
fied.

3. ROM. 3. 28. Therefore wee
conclude, that a man is justified
by sayth, without the workes of
the Law.

wher-
by all
sinne
is alto-
gether

Where, first, by the law *Angu-
stine* showeth the morall law to
bee vnderstood, where-of the A-
postle sayeth after, *I had not knowne
sinne, but by the law.* And so lyke-
wyse doeth *Aquinas* on this place.
Next, hee intendeth not, (sayeth
Cajetane.) to exclude the workes
of the law from execution, or per-
formance of them, but from justi-

de-
stroyed
Aug.
de Spī
ritu
& li-
tera,
cap. 2.

fication; that is, (*sayeth hee*) from the power of justifying a man absolutely: which is as much to say, from anie vertue of procuring remission of sinnes: for of such a justification is the Apostles speech heere, (*sayth Cajetane*) Wherefore also sayeth *Augustine* of such workes, *Sequuntur justificatum, non precedunt justificandum*: that is, *They follow in the person that is justified, but they goe not before to procure him to bee justified*. Whence wee see, that workes which follow after sayth, doe no more justifye, than workes which goe before sayth, by this reason. These workes which follow justification, can not bee the cause of justification, (as leaves and fruit make not the tree) but the workes of sayth follow justification: therefore they can not bee the cause of Iustification.

*Aug.
de fide
Epe
ribus.
c. 14.*

A. PHILIP. 3. 9. *And may bee found in Him, not having my owne righteousnesse which is*
of

of the Law, but that which is through the fayth of CHRIST, the righteousnesse which is of GOD by fayth.

Where the Apostle speaketh in this Chapter of a threefold righteousnesse: the first is that in *Indulgence*, according to which hee sayeth, *verse 6*, that hee was blamelesse. The second is that wherein the regenerate exercise themselves, by obedience to Gods Law: and this hee calleth his owne righteousnesse, because inherent in him; and where-of hee speaketh in the present tyme, *I account all losse and dung, verse 8*. As of the first hee spake in the preterit, because before his conversion, *verse 7*. And the third righteousnesse, is that which hee calleth *Through the fayth of CHRIST*: quytting so his owne inherent and present righteousnesse that on this last imputed to him by GOD, and applied by fayth, hee may onlie relye.

GAL.

5. GAL. 3. 11. *But that no man is justified by the Law in the sight of GOD, is evident: for the just shall live by fayth. See also 1. Cor. 4. 4.*

Wherevpon, (sayeth *Aquinas*) it is to bee sayde, that heere the Apostle speaketh of all workes, as well Morall as Ceremoniall: For workes are not the cause why anie man is justified before GOD, but they are rather executions, and manifestations of his justification, (sayeth hee.) Now, such workes as are manifestations, that one is justified by Fayth, are surelie the workes of Fayth: therefore, even such workes are excluded, by the Apostle, from beeing the cause of the justification of anie before GOD, contrarie to the Councell of *Trent*.

6. ROM. 4. 3. *For what sayeth the Scripture? Abraham believed GOD, and it was reputed vnto him for righteousness.*

Vpon

AGAINST POPERY. 133

Vpon which wordes, sayeth *Cajetane*) altho then a man should never so much exercise himselfe, as is sayde, in good workes, Morall or Ceremoniall, (and none can bee good, but those that are of fayth:) yet hee can never by these attayne to the remission of sinnes, (*sayeth hee.*) And therefore it is subjoynd, *Abraham believed, and it was reputed vnto him for righteousness.* Where-vpon also sayeth *Aquinas*, It is to bee considered, that this righteousness written of by the Apostle, and reputed by GOD to bee so, *Abraham* expressed not in anie outward worke, but in the inward fayth of his heart, which GOD onlie beholdeth.

ROM. 5. 19. For as by one 7.
man's disobedience manie were
made sinners, so by the obedience
of one, manie shall be made right-
eous. But by one man's disobe-
dience manie were made sinners
by

by imputation as Bellarmine granteth, l. 5. de amissa gra. c. 17. Therefore by imputation manie are made righteous thorow the obedience of one in lyke-manner.

Where-vpon sayeth *Cajetane*, Hee not onlie setteth downe the sort of *Adam's* sinne, but also explyneth, the manner how that sin is imputed to others: and thereafter, by saying, *wee are made sinners*, hee manifesteth, that without our owne workes wee are made so by the disobedience of *Adam*; and so, that manie are made righteous in lyke-manner by the obedience of *CHRIST*, without their owne workes, as appeareth in Baptisme, (*sayeth hee.*)

Rom.
5. 19.

Whence wee reason thus: in this Text there is mention of the disobedience of one *Adam*, which was common to manie; and so common, that there-by manie were made sinners. So lykewyse there is mention of the obedience of One, to wit, *CHRIST*, which

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was cōmon in like-manner to manie, and so common. that thereby manie are made righteous. But this disobedience of *Adam* was in him personallie, and inherent: and yet (sayeth *Bellarmino*) it is communicated to vs by generation, after that manner whereby that can be communicated which is transient; to wit, by imputation. (All these are *Bellarmin's* words.) Therefore, (*ex antithesi*) it will follow, that this obedience of CHRIST'S, which was in him personallie and inherent, is communicated lyke-wyse to vs by that conjunction which wee haue with CHRIST through regeneration, after that manner also where-by that can bee communicated which is transient, to wit, by imputation.

*De a-
mij.
gra. l.
5. ca.
17.*

LUKE 18. 14. *I tell you, that this man went downe to his house justified, rather than the other: for hee that exalteth himselfe, shall bee abased; and hee that*

8.

that humbleth himselfe, shall be exalted.

But hee that exalteth himselfe, is he who lyke the *Pharisee* relyeth on his owne inherent righteousnesse, to bee justified thereby before GOD, (as the *Romanist* doe) and the humbling of ones selfe, lyke the *publicane*, is hee who humbly acknowledging his owne vnrighteousnesse, relyeth onlie on GOD'S mercie for pardon, as the Orthodox Christians are taught. Therefore the one, according to CHRIST'S wordes, may expect with the *Pharisee* abasing, and rejection, and the other with the *publicane*, exaltation to GOD'S favour, and to goe home justified,

Amb. 2. Witnessing of Antiquitie.

*l. i. de
Iacob
G. xi
za ben
sa. c. 6*

THIS is my good, (sayeth *Ambrose*) that wee are not justified by workes: therefore I haue not where-of to glorie in my workes;

workes; and therefore I will glorie in *CHRIST*. I will not glorie, then, that I am righteous, but that I am redeemed: not that I want sinne, but that my sinnes are forgiven mee: not that I haue beene profitable to anie, or anie to mee; but that I haue an Advocate for mee, at the hands of the Father, who is *CHRIST*, and that his blood is shed for mee.

And in lyke manner, (sayeth *Bernard*) for this cause did Hee command His Precepts to bee observed diligentlie; that seeing our imperfection and deficiencye, and that wee can not fulfill what wee ought, wee may flee vnto His Mercie, and say, *Because thy mercie is better than lyfe*. And seeing wee can not appeare before Him in the Garment of Innocencie, and Righteousnesse, let vs appeare in the garment of confession, to wit, *To bee justified with the poore Publicane*.

In lyke-manner, hee was made sinne (sayeth *Anselme*) that wee might

*Bern.
in
vigi-
lia
nati-
vita-
is Do-
mini.
Serm.
2.*

*In 2.
Cor. 2.*

de se-
pult.
ad
mili-
tes te-
pli.

might bee made righteousnesse;
not ours, but *G O D S*; neyther
in vs, but in Him; even as hee
was made sinne, not his owne,
but ours; neyther in Himselfe,
but which was in vs, therefore
(sayeth *Bernard*) *CHRIST'S* right-
eousnesse is imputed vnto vs.

3. Confession of partie.

Vasq.
in 1.
2^a. q.
114.
disp.
214.
Bel
2. de
justif.
c. 1.
Ibid.
c. 7. §
quar-
30.

*V*asques the Iesuit reckoneth a
number of their learned Doctors,
who (hee sayeth) differ in this
poynt onlie in words from vs, but
agree in deede, as *Vilhelmus Pa-*
risiensis, *Scotus*, *Occam*, *Gregorie*,
Arminensis, *Biel*, *Antididagma*
Coloniense, *Iohannes Bunderius*, *Al-*
fonsus de Castro, and *Andreas Vega*.
Solykewyse *Albertus Pighius*, as
witnesseth *Bellarmino*, yea, *Bel-*
larmino himselfe sayeth of vs; and
of our doctrine. For if they would
onlie haue (sayeth hee) that
CHRIST'S merits are imputed vn-
to vs, because they are given vn-
to vs, and wee may offer them
vp to *G O D* the Father for our

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God
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sinnes, because *CHRIST* hath taken vpon Him the burden to satisfie for vs, and to reconcile vs to God the Father; then their opiniō or doctrine were right, (*saye h hee*) and *this is our verie doctrine which hee hath rehearsed: so that our verie aduersarie pleadeth heere for vs.*

I esteeme, then, (sayeth their Cardinall Contarenus,) that it is altogether Piouslie and Christianlie sayde that wee ought to relye, relye, (I say) as vpon a most firme prope, which shall surelie vpholde vs; to wit, on *CHRIST'S* Righteousnesse, which is gifted to vs; and not vpon our owne holinesse, or anie grace that is inherent in vs. *For as the diuynes of Colen affirme,* (sayeth Vega) it is onlie by the imputation of *CHRIST'S* Righteousnesse, in so farre as sayth apprehendeth mercie and the Righteousnesse of *CHRIST*, for His merite, that wee are justified before *G O D.*

Con-
taren.
de ju-
stif.
par-
ged
since,
et ses
foorth
1539.
at Va-
nice,
et at
Paris
1571.
Vega
de ju-
stif. l.
15 c.
11. et
21.

CHAPTER VI.
Of Sanctification, and
man's abilitie to keep
the Law.

The state of the Question.

HAVING considered the way, howe a man is made just, when hee is first reconciled to GOD, which our *Adversaries* call *his first justification*, nowe wee are to consider man, as hee is allreadie justified, and to enquire, what hee is able to performe in this estate of grace wherein hee is allreadie translated? Our *Adversaries* mayntayne two things ancient man's abilitie in this estate, which wee flatlie denye. The one is; That *hee is able, perfectly, to fulfill the Law of GOD, in all the Precepts thereof, and duties required by every Precept.* The other is grounded vpon this, to wit, That *hee is able*

AGAINST POPERY. 141

to merit eternall lyfe; and so to chal- Rham
 lenge it by right, That G O D should in Heb
 bee vnjust, if Hee denyed to reward 6. 10.
 him with the same. To come, then,
 to the first poynt, Of man's abi-
 lity to keepe GOD'S Law.

UNDERSTANDING by
Keeping of the Lawe, that sin-
 cere measure of obedience to eve-
 rie Precept thereof, which GOD
 nowe requyreth vnder the Gos-
 pell; and which the Godlie, accor-
 ding to that measure of grace
 which they get, and the condi-
 tion of this lyfe, (onely still ten-
 ding to perfection) performeth,
 and is graciouslie by G O D, in
 CHRIST, accepted. In this
 sense wee denye not, but the Philip
 Godlie may keepe GOD'S Law; 3. 12.
 and ought more and more, with 13
 the Apostle, stryue to perfection,
 and to obey the same.

But that anie man on earth can
 so keepe the same, and giue such
 perfect obedience therevnto, as
 may endure the strict tryall of
 GOD'S

Rhem
on I.
Cor. 9
16

of GOD'S judgement; yea, doe more than the Lawe requyreth; and so super-errogat. (as the *Rhemistes* teach;) this wee affirme to bee prowde *Pelagianisme*, and a most lurd Heresie, agaynst which the Authoritie of Scripture doeth most clearlie militate.

I. Authoritie of Scripture.

1. I. **K**ING. 8. 46. *There is no man that sinneth not.*

Amb.
in psal
118.
Naz.
Hö. in
pairē
sum

Which thing to denye, (sayeth *Ambrose*) is sacriledge: and it is aboute the nature of man, (sayeth *Nazianzene*) not to sinne: and the propertie of GOD alone.

2. **P**ROV. 24. 16. *For a just man falleth seaven tymes.*

Psal.
143. 2
& 19
11.

Therefore, sayeth **D**AVID, a man according to GOD'S heart, Enter not into judgement with thy servant: for in thy sight shall no man living bee justified. And
agayne;

agayne; *Who can vnderstand his
erreures? Cleanse thou me from
secret faulces.* Wherefore also
sayeth *Gregorie Nyssen*, The Scrip-
ture telleth vs, that none can bee
found amongst men, who can liue
but one day, without spot. And
if thou canst shewe mee but one
man, who hath fulfilled the Com-
mandementes, (sayeth *Jerome* to
the *Pelagiane*) then thou mayest
shewe mee a man, that needeth
not the Mercie of G O D.

I. IOHN, I. 8. *If wee saye,
then, that wee haue no sinne, wee
deceane our selues, and the trueth
is not in vs.*

Where-vpon *Augustine* show-
eth vs, that the *Aposile*, who
sayde before, that *hee who is borne
of G O D, sinneth not*; yet heere-in
also hee speaketh right. For al-
tho (sayeth hee) in so farre as wee
are borne of G O D, wee sinne not:
yet that also is in euery one of
vs, that wee are borne of *Adam*; and
therefore

So Iob

9. 3.

20

*Ny'se
de O-
rat.*

*Domi-
nica,
Serm.*

5

*Hierō
adv.*

*Pelag
lib. 3.*

3.

*Aug.
l. 2. in
Epist.
Par-
me-
nsani,
cap. 7*

there-fore, sinne daylie. And if I O H N number him-selfe, and the other Apostles, amongst sinners, (sayeth Father F E R V S on this place) who of vs dare bee so bolde, to pronounce him-selfe to be righteous, and without sinne?

4. I A M E S 3. 2. *For in manie things wee offende all.*

Greg.
super
Eze-
chiel.
hom.
22

Of which place, sayth *Gregorie*, Who is able in this lyfe after hee hath gotten fayth, to liue without sinne? seeing *Iohn* sayeth, If wee say that wee haue no sinne, we deceaue our selues, and the trueth is not in vs. To whose wordes, (sayeth hee) S. *Iames* agreeing, sayeth, *In manie things wee offend all.* And lest that it should bee sayde that hee spake of lesser, or veniall sinnes, (as they call them) hee sayeth, By-past sinnes are remitted, when fayth is obtayned: and yet after fayth, while as wee decline to the committing of sinnes, how can wee presume of righteousness,

teousnesse, or haue hope in our selues of eternall lyfe?

ROM. 7. 23. *I see another* 5.
law in my members, warring a-
gaynst the law of my mynde, and
bringing mee into captiuitie to the
law of sinne.

Wherefore (sayeth *Ierome*) if
a man can be without sinne, which
is eident that the Apostles could
not, then that man may be aboue
the Apostles, to passe by the
Patriarchs and Prophets, whose
righteousnesse in the Law was no-
wysse perfect.

*Hier
adv.
Pelag
lib. 1.*

LVKE 11. 4. *And forgine* 6.
vs our sinnes.

Vpon which wordes (sayeth
Tertullian) the LORD knew that
himselſe onlie was without sinne,
therefore hee taught vs to seeke
the forgiuenesse of our sinnes. As
also (sayeth *Cyprian*) lest anie
man should please himſelſe as hee
were Innocent, while as no man
is innocent; and by exolling him-
ſelſe,

*Tertul
de O
rat. 1
cap. 7
Cypr
de O
rat.
Doma
nica.*

selfe, should perish the more; hee is therefore taught, that hee daylie sinneth, while a hee is commanded daylie to pray for the pardon of his sinnes.

2. Witnesing of Antiquitie.

NO man can be without sinne, (sayeth *Lactantius*) so long as he is cloathed with flesh, whose infirmities three manner of wayes is subject to the dominion of sinne, in deedes, wordes, and thoughts. Therefore sayeth *S. Ierome*, (after adduction of sundrie proofes) All these examples I haue runne over, to show that the Law was never yet fulfilled by anie (sayeth hee.)

Pelag libro 2. See also Bern. Serm. 5. de verb. Ipsi
And Aug. lib. 1. retract. cap. 19.

3. Confession of partie.

Aquin in Gal 3. lect 4
IT is impossible, (sayeth *Aquin*) to fulfill the law, &c. and never anie could keepe the Law if it is commanded. And if wee will

heare a Pope, *Hadrianus a Traiecto*,
 hee sayeth, All our righteousnesse
 is lyke a menstruous cloath, as *Isai*
 speaketh; *cap. 64.* for continuallie
 vpon the cloath of our good lyfe,
 which we weaue with the workes
 of righteousnesse, wee droppe the
 corrupt worfome of manie crimes,
 or grievous offences. *Lykenyse*
Carthusian asking how Ezekias, Je-
remie, and Eter, &c. alleadged
their righteousnesse before GOD? hee
 answereth, that they sayd not this
 simplie, that they were righteous,
 but after an humane measure, kno-
 wing (*sayeth he*) that all their right-
 eousnesse before GOD, was but
 like a menstruous cloath Therefore
 it is sayde, *Enter not into judge-*
ment with thy servant, for in thy
sight no living man can bee justi-
fied.

Sene.
 4. *Co*
de Sa-
cram.
Euch.
fol. 20
cited
by Cas
sand.
cōsule
art. 6
Cor-
thus.
in psal
 142

CHAPTER VII.

Of glorification: and whether our good workes doe merite the same.

The state of the Question.

THAT *good workes* are necessarie to the obtayning of eternall lyfe, and that according to them in measure, but not for their condignitie and merite, eternall lyfe is bestowed on the godlie, we constantly affirme. Therefore herein onlie standeth the question, not of their necessitie, or whether good workes haue a rewarde abyding them, (which Scripture affirmeth, PSALME 19. 11. PROV. 11. 18. and none can denye) but whence they haue the same; that is, whether from *Iustice*, for the condignitie of the worke meriting, (as the *pa-*
Cōcil. *pistes* affirme) or from *Mercie*, according to GOD'S free promise
Trid. *graci-*

graciouſſie obliedging, as *Iames 2.*
5. and as a juſt GOD in keeping
 his promiſe, and mercifullie per-
 forming the ſame. As may bee
 ſeene to bee the onlie trueth, by
 theſe ſcriptures following.

Seſſ. 6
s. 16
cā. 32

How
groſſe

herein they are, ſee *Vſh.* pag. 496. and *Ri-*
vet. 2. pag. 500.

I. Authoritie of Scripture.

PSAL. 62. 12. *Alſo unto*
thee, O LORD, belongeth
mercie, for thou rendreſt to eue-
rie man according to his workes.

I.

Remarke, then, that this retri-
 bution floweth from GOD'S mer-
 cie, and not man's merite, and is
 rendred according to his workes,
 and not for his workes. Where-
 vpon Pope *Gregorie* moveth this
 queſtion, ſaying, If that happineſſe
 of the Sayncts bee *Mercie*, and not
 acquired by merits, where is that
 which is written, *And thou wilt*
render to everie one according to

Greg.
in pſa.
psal. 7

his workes. If then it bee rendred according to workes, how shall it bee esteemed mercie? But it is another thing, (sayeth hee, by way of answere) to render according to workes, and another thing to render for the workes themselves: for in that it is sayde, *according to their workes*, the qualitie of the workes is vnderstood, that whose workes are secne to bee good, their retribution shall bee in glorie. For vnto that blessed lyfe, wherein men liue with God, and enioye from God, no labour can bee equalled, and no workes can bee compared.

2. ROM. 6. 23. *For the wages of sinne, is death; but the gift of GOD, is eternall lyfe, thorow IESUS CHRIST our LORD.* So EPHE. 2. 8. 9.

*Aug.
de gra
tia &
lib. ar
bis. c. 9*

Vpon which wordes, (sayeth *Augustine*) when hee might haue sayde, and rightlie sayd, *The wages of righteousness, is eternall lyfe*; yet hee

hee would rather say, *The free gift of GOD, is lyfe eternall*: that here- by wee may vnderstand, that it is not for our merites, but according to His owne mercie, that GOD bringeth vs vnto eternall lyfe. So lykewyse sayeth *Chrysostome*, The LORD showing that they got it not as a debt, (sayeth hee) or a due retribution, and remuneration, for their laboures; but that all came of meere grace freelie. And therefore the verie *Rhemistes* translate the word heere vsed, [GRACE] or that which cometh of meere favour onlie.

*Chry-
sost. in
Rom.
6*

In lyke-manner sayeth Cardinall *Cajetane*, Hee sayeth not, *The wages of righteousness, is lyfe eternall*; but *the gift of GOD, is lyfe eternall*: that wee may vnderstand, that it is not for our merits, but of the free gift of GOD, that in ende wee attayne vnto lyfe eternall. Therefore hee subjoyneth, (sayeth hee) *In Christ Iesus our Lord*. Loe heere the *merite*, loe heere

the *righteousnesse*, the wages whereof, is eternall lyfe. But vnto vs it is a gift, for Christ Iesus sake. The verie same sayeth Cardinall *Cusanus* on this place, as also their master of *Sentences*, *Lombard*, saying, that the Apostle spake so, that wee may vnderstand (sayeth hee) that GOD bringeth vs to eternall lyfe, for His owne mercies sake, and not for our merits. Crosse contrary vnto which doctrine of the Apostles, and these fornamed expositions is that which *Maldonat* affirmeth, saying, that as properlie and truelie wee merite reward, when by grace wee doe well, as we merite punishment when without grace wee doe evill.

Maldon.
in Ezek.
18, 20

ROM. 8. 18. *For I reckon that the sufferings of this present tyme, are not worthie (or con- digne as the Rhemistes translate) to bee compared with the glorie which shall bee revealed in vs.*

Vpon

AGAINST POPERY. 153

Vpon which wordes (sayeth *Haymo*) if anie man could fulfill all the Precepts of the Olde and New Testament, and suffer all sort of torments (which hee rehearseth) manie ages of tyme, hee would no wyse be worthie of that glorie to come, which the elect shall receaue: For to that blessed lyfe (sayeth *Gregorie*) which wee liue with GOD, and haue from GOD, no labour can bee equall, nor no workes compared: chieflie seeing the Apostle sayeth, that the sufferings of this present time are not worthie of that glorie to come, to bee revealed in vs. For the suffering is but small (sayeth *Theodore*) but the gayne which is hoped for is great: And therefore hee called these thinges that are looked for, not a *Reward*, but *Glorie*, and which is no wayes merited *de condigno* (sayeth the *Cardinall Cajetane*)

*Greg.
in psal.
penite
7. 1*

Wherevpon also sayeth *Bernard*, concerning lyfe eternall, We know,

G 5 — that

Bern.
Serm.
I. 32
ANIMC
B. Ma
rit.

that the sufferings of this tyme, are not worthie to be compared with the future glorie; no, not, if one did sustayne them all: for the merits of men are not such, that for them eternall yfe should bee due of right; or GOD should doe anie injurie, if hee did not giue it.

2. TIM. I. 16. 18. *The LORD giue mercie vnto the house of Onesiphorus, for he refreshed me, & was not ashamed of my chaine. The LORD grant vnto him that hee may finde mercie of the Lord in that day: that is, in the day of Death, and Iudgement, (sayeth Carthusius.)*

Where-vpon (sayeth Theophylact,) Take heede, that heere hee sayeth not, *The LORD giue vnto him anie other thing, but mercie.* And againe, if *Onesiphorus*, (sayeth hee) who for the Name of *CHRIST* did cast himselfe in so many perils, was saved by *Mercie*; how much rather should wee expect so to bee saved.

saved? Therefore also sayeth the Prophet, Sow to your selues in righteousness, and reape in mercie. So lykewyse, Blessed are the mercifull, (sayeth our Saviour) for they shall receaue mercie. And in lyke-manner (sayeth the Apostle) Not by the workes of righteousness, which wee haue done, but according to His mercie Hee hath saved vs. If then our salvation bee from mercie, it followeth, therefore, that it is not from merits.

Hos.
10. 12

Math
5. 7.

Tit. 3

3
So 2.

Tim. 2

9.

Rom.

11.

16.

5.

ROM. 8. 17. And if wee be children, then wee are heyres. Children by Adoption. ROM. 8. 15. And heyres of that kingdome which hee hath promised to them that loue Him. IAM. 2. 5.

Vpon which wordes (sayeth the Iesuit Salmeron,) Remarke, that this speach is of Children by Adoption, because amongst men this inference

ference sayleth not; for, for this ende are such adopted, that they may succcede to his goods who adopteth them, (sayeth hee.) And in lyke-manner (sayeth the Iesuit *Iustinian*, (Verie fitly doeth hee vse the word of *heirship*, alluding, to wit, to the right of adoption. For, (sayeth *Cajetane*) for this ende anie one is adopted to bee a sonne, that consequentlie he may bee heyre. If therefore our adoption is from no merits, and that our inheriting is from adoption, therefore it will follow by good consequence, that our inheriting is from no merite.

6.

EPHES. 2. 10. For wee are His workmanship, created in CHRIST JESUS, unto good workes, which GOD hath before ordayned, that wee should walke in them.

Remarke, then, as walking in a way to a place, maketh vs not to have

haue right to that place; so walking
in the way of good workes to hea-
ven, maketh vs not to haue right
to heaven, as the meritorious
cause of obtrayning the same, but
onlie *CHRIST*'s purchase, and his
gracious promise. Therefore said
Bernard of them, that they were
the way to the Kingdome, but not
the cause of our reygning in that
Kingdome. So that it is a brutish
thing, when we are at the ende of
our journey, to count our steps to
that Kingdome, so manie merites
deseruing the same; or that *GOD*
thereby oweth to vs, to whom we
more than owe our owne selues.

*Bern.
de gra
& lib
arbit.
ad fi-
nem*

IVKE 17. 10, So lyke wyse 7.
yee, when yee shall haue done all
those thinges which are comman-
ded you, say, Wee are unprofi-
table seruaunts: wee haue done
that which was our duetie to doe.

Which speech (as *Vasques* sho-
weth) is both a speech of humili-
tie and veritie, and as *Maldonat*
also, *Ses.*
also
these
places

Iob. also, and *Alfonso de Castro*, on this
35.7. place declare. Whence it is, that
Psal. *Jerome* inferreth, *If hee bee vnprof.*
26.2 *table who hath done all, what is to bee*
Hier. *sayde of him, who could not fulfill all?*
ad Cte Hence, therefore, wee reason thus.
siph. Whosoever meriteth at G O D'S
contra hands, hee is a profitable servant;
Pelag but none, even who doeth all that
Chry- is commanded him, is a profitable
st.in servant: therefore none can me-
Rom. rit at G O D'S hands. The *Major*
Hom. is vndenyable; the *Minor* is Christs
7. owne wordes; which hee backeth
See with a reason, *because all are*
also *debt-bound.* Where-vpon sayeth
Vsh. p. *Chrysostome*, In doing all what-
503. soever wee can doe, wee but pay
 our debt when wee haue done the
 same. And therefore rightlie also
Mald sayeth *Maldonat*, What wee owe,
in is not so laudable when wee per-
Luke forme the same, as it is vituperable
17. if we performe not the same. And
 which wee see in the punishment
 of that servant with many strypes,
 who knew the will of his master,
 and

and did it not. Therefore from these wordes doeth *Marcus Heremita* draw this conclusion; The Kingdome of Heaven, then, (sayth hee) is not the hyre of workes, but the free grace of the LORD, prepared for his saythfull servants: *Deiis qui putant se operibus justificari.* So *LYKE 12. 32.* where are three Arguments: 1. A Kingdome given: 2. This a gift of GODS good pleasure, not addebted: and 3. Given vnto vs, as an inheritance from a father. Therefore sayeth the Text, *It is your Fathers pleasure to giue to you a Kingdome.*

2. Witnessing of Antiquitie.

ETernall rest, (sayeth *Basil*) abydeth them who in this lyfe haue lawfullie striven: not for the merits of their workes, but out of the free favour of that most bountifull GOD, wherein they haue trusted. *Lykewyse* (sayeth *Augustine*) thy sinnes are thine, but merite is GOD'S; punishment

Basil.
in 114.
Psal.

Aug.
in
Psal.
70.
ecc. 2.

*Bern.
Serm.
1. in
anone
Ma-
ris.*

is due to thee; and when reward cometh, Hee shall crowne His gifts, not thy merites. *Last of all,* (sayeth *Bernard*) Thou canst not merite eternall lyfe, by no workes of thine, but Hee freebie lykewyse bestoweth that on thee: — nor should God doe anie wrong, if He gaue not the same vnto thee. *Classe contrarie vnto the Rhemistes their wordes on HEB. 6. 10.*

3. Confession of partie.

*Cass.
sand.
cōsult
Art. 6.*

*Ferus
in loks
3. f.
69
Alfōf.
à Ca-*

With full consent doe the whole Fathers deliver (sayth *Cassander*) that the hope of pardon, and of lyfe eternall, is ONLIE to bee placed in the mercie of GOD, and merite of CHRIST onelie: neyther are our workes what-so-ever they bee, of that worth, (sayeth *Ferus*, and with him *à Castro*) that they deserue duellie and condignlie anie such reward. Therefore *Bellarmin* was forced to conclude all his dispute for merites, thus; that for the vn-

certayn?

certayntie of our owne righteous-
nesse, (sayeth hee) and the dan-
ger of vayne glorie, it is most safe
to put our whole confidence in the
onlie mercie and bountie of God.
And hee is to bee accounted the
founder *Divyne*, the more fayth-
full *Catholicke*, and most agreeable
to holie *Scripture*, (sayeth their
Waldensis) who simplie denyeth
all merite, and with the Apostle
& holy Scriptures acknowledgeth,
that simplie no man merith the
Kingdome of Heaven, but that hee
getteth it onlie of Gods miere fa-
vour and good will of the Giver.

pro. con- tr. heres. verbo meri- tum. Bel- larm. lib. 5. de ju- stifi- cat. cap. 7. §. sic ut-

tia. Apud Vegam, Opuscul. de Meritis, qu. 4. p. 782.

CHAPTER VIII. Of Purgatorie.

The state of the Question.

WEE denye not that the godly
manie wayes, and oystymes
suffer

suffer heere, and haue by the Hand of their wyse and mercifull Father, castigatorie and emendatorie punishments inflicted vpon them in this lyfe, which may iustlie bee called *Medicinall benefits*, fardering their mortification, and tending to their good, as

Psal.

119.

71

Hebr.

12. 10

Sess. 9

sub

Pio 4.

DAVID professeth: and the Apostle teacheth, that they may bee made partakers of the LORD'S holinesse. But wee denye, that these are *expiations*, or that they suffer anie punishment for their sinnes at all after this lyfe; especiallie of such a satisfactorie qualitie, as the Councell of *Trent* mentioneth, and as the *Romanistes* haue forged, in the fire of *Purgatorie*, which they define to bee a hellish prison, wherein the soules of the godlie are purged after this lyfe, which were not fullie purged heere, by enduring a temporall punishment for their mortall sins there, and satisfying for their veniall. And wherein they are so peremptorie, that they affirme,

that

that whosoever believeth not this
fire to bee, their soules in Hells
fire shall bee tormented for ever.
Notwithstanding that this meane
of purging of soules, or their going
to anie such place after death, is
flat agaynst Scripture.

*Bell.
lib. 1.
de
Purg.
cap. 3
S. Ad
septi-
mum*

I. Authoritie of Scripture.

I. **JOHN** 1. 7. *And the blood*
of IESUS CHRIST His
Sonne, purgeth vs from all sinne.

I.

That is (say the *Rhemistes* them-
selues) from Originall & Actuell,
Veniall and Mortall, from the
fault and paine due for the same.
In lyke-manner, (sayeth *Lombard*)
CHRIST by His death, and by
that one true Sacrifice of His, hath
abolished **WHAT-SO-EVER** faults
wee had, whereby wee were hol-
den by Satan to vndergoe punish-
ment. And more particularlie
(sayeth *Belarmine*,) The suf-
ferings of **CHRIST** are able to ex-
piate all sinne, originall & actuell,
mort

*Lomb
lib. 3.
sent.
dist.
19.
Bell.
lib. 2.
de in-
dulg.
cap. 5
S. Ad
nono*

Chap.
25. 1. 2

mortall and veniall, and all punishment, eternall and temporall: and all this by it selfe alone. All which these sufferings doe not onlie performe, when in Baptisme wee are first reconciled with G O D, but also thereafter (as the *Rhemistes* on this same place confesse) when wee repent of our sinnes committed after our first reconciliation, notwithstanding of these calamities that haue come vpon the godlie thereafter, as vpon DAVID, and others: For Infants after Baptisme, are subject to the lyke temporall calamities. As sicknesses & death it selfe, as well as those who actuallie sinne after Baptisme, and are of riper age: so that, if such common calamities, or chastisements should argue no plenarie pardon of sinnes committed after reconciliation in those who are of age, then should it argue the lyke also in Infants, and so there should no plenarie pardon bee of all: which were to derogate greatly from the vertue of the sufferings

of *CHRIST*, and from the *LORDS* mercie in lyke-manner, and so to make the Father of mercies in mercifulnesse farre inferiour to man, and that hee requyreth of vs, in free and in full pardoning, a farre greater perfection of mercie than hee hath in himselfe.

The sufferings of *CHRIST* then beeing of an infinite value (sayeth *Durand* and *Mairones* cited by *Bel-larmine*) to joyne therefore, the satisfactions of the sufferings of the godlie thereto, is altogether superfluous, for as where there is grace, there is pardon, so where there is pardon (sayeth *Chrysostome*) there is no punishment at all, to wit, satisfactorie.

PSAL. 73. 24. Thou wilt guyde mee with thy counsell, and afterward receaue mee vp into Glorie.

Remarke, then, that after the finishing of this lyfe, wherein the godlie are guyded by the counsell of

*Bell.
lib. 1.
de in-
dulg.
cap. 4
§. Ter-
tia.
Chry-
sost. in
Rom.
Hom.
8.*

2.

Aug. mediet c. 12. Et lib 20. de Cirt DEL, c. 15. Prof. of GOD, and His Grace ; immediate followeth the receaving vp of their soules to Glorie. Therefore (sayeth *Augustine*) O happy Soule, who How SOONE it is loosed from the bodie, beeing set at libertie , PRESENTLY goeth to Heaven, and is secure at rest.

l. 1. de vita cōtem plati- va. cap. 1 In lyke-manner sayeth *Proffer* of the godlie, that having ended their paynfull pilgrimage , presently thence-foorth they raygne happie (sayeth hee) in their natieue country.

3. 2. COR. 5. 1. For wee know, that if our earthlie house of this tabernacle bee dissolved, we haue a building of GOD , a house not made with handes, eternall in the Heavens.

Vpon which wordes sayeth *Anselme*, We know that PRESENTLY wee haue from GOD a building, that is, a blessed Mansion place.

Bel. l. 1. de Yea, in lyke-manner , (sayeth *Bellarmino* himselfe) The Apostle's reason

AGAINST POPERY. 167

reasoning is most excellent, to wit, *sanct.*
 this, if this mortall lyfe perish, *cap. 3*
 (sayeth hee) wee haue *presentlie*
 another farre better in the Hea-
 uens.

REVEL. 14. 13. *Blessed are*
the dead which die in the LORD, 4.
from hence-foorth now, sayeth the
Spirit: for they rest from their
laboures, and their workes fol-
low them.

Vpon which wordes, (sayeth
 the Iesuit *Ribera*) It is almost the
 common exposition of all, which
Andreas Casariensis followeth, that
 these wordes are spoken of all the
 godlie, (and not onlie of *Martyres*)
 therefore *Beda* sayeth, I thanke
 thee, O IESV, who makest them
blessed in Heaven, (not in *Purgato-*
rie) who die in thee on earth:
 how much more these, who lay
 downe their happie soules both in
 Thy faith, and for Thy faith? And
 this exposition *Ribera* proveth to
 bee true, by sundrie lyke speeches
 of

Rom.
 8. 1.
And
 16. 13
 7

Gal. 1 of Scripture, and by the custome
 22 of the Church which in her pub-
 2shn licke offices for the dead vnder-
 15. 4 standeth the same so; and there-
 5 fore hee calleth it, the *most fit and*
convenient meaning, because it co-
 prehendeth them that die for the
 LORD, (as *Martyres*) and ex-
 tendeth it selfe also vnto all others
 the godlie who-so-ever. Thus also
 Bern. doeth *Primasius*, *Aretas Casariensis*,
 ad mi Bernard, Haymo, and the Iesuit
 lites Bernard, Haymo, and the Iesuit
 Tem. *Lerinus*, expone these wordes,
 pli. Next, (*à modo*) or from hence
 cap. 2 foorth *Ribera* exponeth, from the
 ep. 98. verie tyme of their death, as *Am-
 brose*, *Haymo*, and *Beda*, expone
 (sayeth hee) who therefore brings
 Psal. that of the PSALMIST, when Hee
 127. hath given vnto His well-beloued
 their sleepe, beholde, the inheri-
 tance of the LORD.

COL. 1. 20. Having made
 5. peace through the blood of His
 Crosse by Him, to reconcile all
 thinges vnto Himselfe, whether
 they

they bee thinges in Earth, or in Heaven.

Whence wee see, that the Apostle distinguisheth the Church, which is reconciled to GOD by CHRIST, into that which is on Earth, and that which is in Heaven: but of anie part there-of in Hell, hee speaketh not at all. Therefore, that reconciliation which was made by CHRIST'S Blood, belongeth not to anie who are there, eyther in *Limbus*, or *Purgatorie*.

Agayne, 2. COR. 4. 18. *These thinges that are seene, are Temporall; and these thinges which are not seene, are Eternall.* Whence it followeth, that there is no invisible place after this lyfe, which is not eternall, and consequentie, there is no *Purgatorie*.

In lyke manner (sayeth *Andreas Casariensis*, and with him *Aretius*) Their verie departure out of the bodie, is this resting from their laboures: and therefore, from
H hence-

hence-foorth, that is, from the verie tyme of their death is signified, sayeth *Richardus de sancto Victor*.

Cy-
prian.
de ex-
hort.
Mar-
tyrii
cap.
viii.

Wherefore, (sayeth *Cyprian*)
O what dignitie and securitie is it,
in a moment to close thy eyes,
whereby men in the world are
seene, and to open them instant-
lie, that GOD and CHRIST may
bee seene! O what great happi-
nesse is it, to bee speedilie pulled
from the earth, that thou mayest
presentlie bee placed in Heaven!
Last of all, to rest from their la-
bours, is, (as *Beda* calleth it)
to bee blessed in Heaven: and not as
the *Rhemists* expone it, To bee dis-
charged of the troubles of this lyfe.
For this were a miserable Rest, to
bee freed of such, and yet to bee
tormented with hellish paynes af-
ter this lyfe.

6 2. COR. 5. 8. Wee are
confident, I say, and willing-
rather to bee absent from the body,
and to bee present with the Lord.

So also

So also PHILIP. 1. 23. *I desire to bee dissolved, and to bee with CHRIST.*

Whence wee reason thus, They who are with the LORD, or with CHRIST, are in no place of torment, (for to bee with CHRIST, is to bee in Paradise, as hee sayde to the Thiefe.) But the godlie Soules presentlie after their beeing absent from the bodie, which is by death and dissolution, are present with the LORD, or with CHRIST, as the Apostl's words import, and the *Rhemists* confesse. Therefore they are in no place of Torment.

Therefore doeth *Tertullian* adde the particle of tyme, saying, I desire, sayeth the Apostle) *jam recipi*, even now, to bee received, and to bee with CHRIST.

2. *Witnessing of Antiquitie.*

THE Church then, (sayeth *Augustine*) doeth know two

H 2

for s

*Tertul. de
patie-
tio c.
9. &
de spe-
etacul-
lis c.
28.*

*Tract.
124.*

*in lo-
ban.* sorts of lyues, which are from
 GOD preached and recommen-
 ded to her, where-of one is by
 sayth, the other by sight: the one
 in the tyme of her Pilgrimage, the
 other in the tyme of her Mansion:
 the one in labour, the other in
 rest: the one in the way, the
 other in her native countrey. But
 no mention of anie third sort of
 lyfe, of such who are neyther in
 blesse, nor rest, nor in their coun-
 trey: even as the Apostle distin-
 guisheth the Church, cyther bee-
 ing on earth, or in Heaven. And
 as the primitive Church (by *Bel-
 larmines* witnessing) defended
 themselves agaynst the *Donatistes*,
 that they made not two Churches,
 one vpon earth, and another in
 Heaven; but distinguished the
 two times or estates of the Church;
 the one Militant, and the other
 Triumphant: no word being there
 of the Popish tripartition, or a
 third, in *Purgatorie*.

*Iust.
M.* And most excellentlie sayeth
Iustine Martyr, Thus after the de-
 parture

parture of the soule from the bodie, *presently* is made a distinction betweene the good and the evill; for they are carried to the places whereof they are worthie: the soules of the godlie by the Angels beeing carried to Paradise, where the companie and sight of Angels, and Arch-angels is, as also the sight of CHRIST our Saviour, according to these words, *While wee are absent from the bodie, wee are present with the LORD.* But the soules of the wicked are carried to Hell, (sayeth hee.) Neyther hath the Scripture taught vs, (sayeth Ephrem) that there are three places.

1. 13. *de civit. Dei*, c. 8, Ephrem tom. 1. *Tract. de mansio, beat.*

3. Confession of partie.

WE are certayne, (sayeth Aquinas) if our earthlie house wherein wee dwell heere, that is, our bodie be dissolved,

H 3

and

q. 75.
So
Greg.
Nazi-
an. in
Orat.
fune-
bri in
laude
Cafa-
ri fra-
tris.
Chry-
sost.
hom.
3. ad.
phi-
lip. ep.
Aug.

1. Tract.

Aqui-
nas in
2. Cor
5. 1.

and turne to corruption by death, wee haue *Presentlie*, not in hope, but in reall possession, a better house, not made with handes, that is, heavenlie glorie, whereof our Saviour sayde, *In my Fathers house, are manie mansions.*

Bellarmino also, after reciting of this Testimonie of *Dionysius Arcopagita*, which sayeth thus, The Sayncts in their death, know surelie, that whollie they shall attayne to rest, and a full conformitie with CHRIST, *how-soone* they come to the ende of this present lyfe. Hee willeth vs, to remarke this, saying, Note, that *Dionysius* sayeth, that the soules of the godlie *presentlie* after death, attayne to immortall blesse.

*Ecl. 1.
I. de
sanct.
c. 4.
Arcopag.
de Eccl.
cles.
Hier.
s. 7.*

CHAPTER IX. Of the Sacraments.

SECT. I. Of the absolute necessi- tie of

tie of the Baptisme
of Infants.

The state of the Question.

WEE holde, that Baptisme
is necessarie to Salvation,
by a conditionall necessitie, to wit,
if it may bee had, or *ratione praecep-
ti*. The contempt whereof is dam-
nable, as also that it is the onelie
ordinarie meane given by GOD
to his Church, for bringing of In-
fants to the participation both of
Grace and Glorie. But that it is
simply necessarie by such an abso-
lute necessitie, *ratione medii*, that
except this meane of salvation bee
vsed, there is no possibilitie of sal-
vation to poore Infantes, who
are children of the faythfull, this
we denye, and reject as a cruell
& vncharitable poynt of doctrine,
(altho the Councel of *Trent* accuse
them who so thinke) & we affi. me
it to bee altogether contrarie to
these Scriptures following.

*Seff. 7
can. 5.*

H 4

I. *Anib*

I. *Authoritie of Scripture.*

- I. GEN.^s 17. 7. *And I will establish my Covenant betweene mee and thee, and thy seede after thee in their generations, for an everlasting Covenant, to bee a God unto thee, and to thy seede after thee. So lykewyse, ACTS 2. 39. For to you is the promise, (sayeth the Apostle) and to your children, and to all that are asfarre off, whom-so-ever the LORD our GOD shall call.*

Remarke, then, that not onelie are the Parents within the Covenant of Grace, but their children also, and their seede after them; And even as the female was comprehended vnder the male, (because vncapable of Circumcision) and so saved amongst the *Jewes*; so are Infants dying in the mothers wombe, or in the birth, without Baptisme,

Baptisme, comprehended vnder their believing Parents, and within the Covenant of Grace; and consequentlie are saved, as belonging to election. Therefore sayeth *Augustine*, It is collected, that invisible sanctification hath beene present to some, and profited them to salvation, without the visible Sacraments.

*Aug.
sup.
levit.
9. 8.*

IOSHUA 5. 5. *Now all the people that came out, were circumcised: but all the people that were borne in the Wildernesse, by the way as they came out of Egypt, them they circumcised not.*

2.

Whence wee inferre, That as the children who died those fourtie yeares in the Wildernesse, were not condemned, for not being circumcised vnder the Law, notwithstanding of that peremptorie commination, which sayeth, and the vncircumcised man-chylde, whose flesh of his fore-skinne is

*Gen.
17. 14*

H 5

not

*Ambrose
in O-
rat.
fron-
bri de
obitū
Valēt.
impe-
rat.*

not circumcised, that soule shall
bee cut off from his people: Even
so, neyther are the children of
Christians condemned, for not
beeing baptized vnder the Gos-
pell, when that Sacrament can
not possible or convenientlie bee
had: it beeing not the want, but
contempt of Baptisme that is
judged damnable. Therefore sayd
Ambrose concerning the Emperour
Valentinian, who died vn baptized,
I lost him whom I was to regene-
rate by Baptisme; but hee hath
not lost that grace which hee de-
sired there-by.

3. IEREM. I. 5. Before thou
camest out of the wombe, I san-
ctified thee. And againe, ROM.
9. 11. For the children not being
yet borne, (sayeth the Apostle)
neyther having done eyther good
or euill, that the purpose of God
according to election might stand,
not of workes, but of him that cal-

leth.

leth, it was sayde vnto her, The elder shall serue the younger: as it is written, Iacob haue I hated, and Esau haue I loved.

Wherevpon (sayeth *Cornelius Mus*, Bishop of *Risanto*,) by a speciall priuledge of diuine grace by Christ, even infants in the wombe may attayne to saluation, as is manifest in the example of *Jeremie*, and *Iohn* the baptist. (And there-after,) For it is evident, sayeth hee, and with him *Becharmine*,) that the diuine grace of Christ, is not tyed to Sacraments, Therefore (sayeth *Bernard*) what reason or nature teacheth, that none of those who die, whose bodie outwardlie is not sprinkled with the element of water, can obtayne internall and eternall saluation? and therefore hee there-after affirmeth, that in case *conscience* bee not the cause, that then the Parents sayth is not onlie profitable, but sufficient also for the chylde. For if the roote bee holie, (sayeth

Mus
in *Rō.*
5. p.
168.
Bel.
4. de
ma
Chri-
stic.
16. in
fine.
Bern.
Epist.
77.

Rom. 11. 16 (sayeth the Apostle) so also are the branches.

4. I. COR. 7. 14. For the unbelieving husband, is sanctified by the wyfe, and the unbelieving wyfe, is sanctified by the husband; else were your children uncleane, but now they are holie.

Note, then, if the children of one onelie believing parent bee esteemed holie, and in the Covenant, how much more then should the Children of Parents, both believing bee esteemed holie, and so charitablie judged of, (if they die without Baptisme) to bee eternallie saved? Therefore in that booke which was written by Aug. 1. 3. de Baptismo parvulorum c. 12. Augustine, of the Baptisme of Infantes, that examples haue gone before of Infants to make, whom Christians (sayth hee) the Christian will even of one parent had prevailed, the Apostle did signifie.

2. Winesing

2. Witnessing of Antiquitie.

HOW forcible that is the which
th' Apostle saith, even without
the visible Sacrament of baptisme,
(sayth *Augustine*) with the heart
wee belieue vnto righteousnesse,
and with the mouth wee confesse
to Salvation, is declared in that
Thiefe on the Crosse. But then it
was invisible fulfilled, when not
the contempt of Religion. but the
poynt of necessitie, did exclude the
mysterie of Baptisme. Wherefore
(sayeth *Bernard*) CHRIST when
hee sayde. *Hee who believeth,
and is baptized, shall bee saved;*
warilie, and well, hee sayeth not,
*But he that is not baptized, shall
bee condemned.*

*Aug.
10m. 7
l. 4. de
bap-
tismo
cont.
dona-
tistas,
c. 22.
cited
in the
cau &
law,
also
de c-
secre-
tione.
dist. 4*

c. baptisimè vicem. Bern. Epist. 77.

3. Confession of partie.

Lombard speaking of the sense
of these words, *Iohn 3. Except*

*Lob.
l. 4*

A MAN.

dist. 4
S. his
antē
Ch. lit.
E. so
also
also-
ius de
castro
verbo
bap-
tism.
Cajer-
in si-
man
thome
part. 3
art. 1.
Ch. 2.
Ger-
son in
conc.
dena-
tiv.
virg.

man bee borne of new, &c. and
vnderstanding them of Baptisme:
but this is to bee vnderstoode
(sayeth hee) of them who my,
and yet despyse to bee baptized:
otherwyse, (sayeth hee) GOD
hath nottyed his power to Sacra-
ments; for that some hath gotten
invisible sanctification, without
the visible Sacrament, this
Augustine clearlie teacheth. So
lykewyse sayth Cardinall Cajetan,
in the case of necessitie vnto the
saluation of children, the Parents
desire of Baptisme is sufficient.
Yea, GERSON, before the whole
Concell of Constance, deliuered this
doctrine, saying, It is evident, that
GOD hath nottyed His mercie
of saluation, to the common lawes
of Christian doctrine, nor yet vn-
to Sacraments; but without anie
prejudice thereof, hee can sanctifie
children vnborne in the verie
wombe, by the baptisme of his
grace, and power of the holie
Ghost. And therefore hee sayeth
that

that all Parents should pray for
this grace to their Infants, in case
that they happen to die before
their birth.

S E C T. 3.

Of Transubstantiation in
the LORD'S Supper.

The state of the Question.

THAT in the LORD'S Supper,
the verie Bodie and Blood of
Christ is truelie, reallie, and effe-
ctualle present, as foode to the
soules of all true believers, and
that the same is truelie participa-
ted vnto salvation, by all worthe
Receavers, wee constantly affirme:
but after consecration to affirme,
that the sacramentall Elements are
not onlie changed in vse and qua-
litie, but also that the verie sub-
stance of bread and wine is con-
verted; and changed into the ve-
rie substance of CHRIST'S Bodie:
& Blood:

Sess. 4
 sub
 pio 4.
 cap. 4
 can. 2
 Ioseph
 An-
 gles
 in 4.
 fant.
 q. de
 susci-
 pien-
 sib. 13
 encha-
 rist.
 diffi.
 2. ex
 com-
 muni
 scho.
 basti-
 corū
 sentē-

& Blood, their accidents of shape,
 colour, and quantitie on the remy-
 ning, as the Councell of Trent de-
 creeth vnder a curse; and that vnder
 these accidents, the Bodie and
 Blood of Christ hath such a locall
 existence, that it may bee handled
 by the Priest, and in the partici-
 pation there-of, eaten by all the
 communicants: what-so-ever, yea,
 by verie Dogges and Myce, as the
 cantells of their Masse beareth, and
 as one of themselves testifie, that
 this is the common doctrine of
 Schoole-men. This (I say) wee
 oppose, as a most grosse and erro-
 nious doctrine, destroying both
 the nature and partes of a Sacra-
 ment, as also the veritie of Christs
 humane nature, and furnishing
 matter likewise of most grosse Ido-
 latric, & most implous Blasphemie.
 The places of Scripture which
 militate in the contrarie, are these.
*tit. brutū comedens sacramentū Verum corpus
 Christi devorat.* So sayth Aquin. part 3. q. 80.
art. 3. ad 2. Alens. part. 4. q. 45. in 1. Antonium,
in 3. part. de def. Alt. missa, c. 1. sect. 3. et Greg.
de Valen. in 3. Thomæ disp. 6. q. 8. punct. 2. &c.

I. Authoritie of Scripture.

MATTH. 26. 26. *And as they were eating, JESUS tooke bread, and blessed it, and brake it, and gaue it to his Disciples.* I.

Note, then, that what our Saviour brake, and gaue to his Disciples, is declared to bee that same which hee tooke and blessed, or did consecrate, as the word (it) so often repeated, importeth. But our Saviour tooke bread, (sayeth the Text) and blessed or consecrated it. Therefore seeing the same word (it) is still retayned, after blessing or consecration, it followeth, that it was bread in substance which Hee brake, and gaue vnto his Disciples after consecration. So that wee see, our Saviours cōsecration changed not the substance of the bread into any other, but only sanctified the same, to a Sacred and Sacramentall vse.

Now, that the consecration of the

the bread and wine, was by our Saviours blessing, (and not by these words, *hoc est corpus meum*,) and vsed in lyke-manner by the Apostles after him, wee see, first, by S. Paul's wordes, saying, *The cup of blessing which wee blesse, is it not the communion of the Blood of CHRIST?* Where-vpon sayeth *Aquinas*, (which wee blesse,) that is, which wee who are Priests doe consecrate. And therefore in lyke manner sayeth the Canon Law, Not everie bread, but that which receaveth the blessing of Christ, becommeth the bodie of Christ. Wherefore also doeth *Iustin Martyr* tell vs, that by Prayer and Thank-giving the Elements are consecrated, (sayeth hee) and the bread after invocation of the holie Ghost, is no more common breade, (sayeth *Cyrill of IERUSALEM*.) The lyke stile doeth *Theodoret* giue to consecration, which *Augustine* calleth *Mystical Prayer*; and *Cyril of Alexandria*,

1 Cor.
10.16

Dist.
2. de
consecr.
c. non
omnis
panis.
Iust.
Mart.
apol. 2
Cyril.
care-
chris.
my-
flag. 3
Theod
dial. 2

Mysticall Benediction. Where-of
 agayne, sayeth the Canon Law,
 Before the Benediction it is called
 that *see*, (to wit, bread) but after
 Benediction the Bodie of Christ
 (remark) is *signified* there-by,
 (sayeth their *Decretall*.) And again,
 We cal that the bodie & blood of
 Christ, (sayeth another Canon)
 which beeing taken of the fruits of
 the earth, & *consecrated by mysticall*
prayer, wee receaue vnto saluation
 of our soules, in remembrance of
 the Lord's suffering. The particu-
 lar forme of which prayer, our
 Saviour left to the libertie of his
 Church. Therefore wee see that
 consecration was by Christs bles-
 sing, and wordes of prayer vttered
 to GOD, and not by concionall,
 or such wordes as the *Romish*
 Priest's, nowe in an vnknowne
 tongue whisper to the bread. Yea,
 Bellarmine himselve is forced, by
 the evidence of Truth, to grant,
 that anie change that was made of
 the bread from common bread,
 was by CHRIST'S blessing: For,

Aug.
l. 3. de
trin.
c. 4.
Cyris.
Alex.
l. 10.
in lo-
han.
c. 13.
dist. 2.
de cō-
secrat.
c. ante
bene-
dictio-
nem.
dist. 2.
de cō-
secrat.
c. cor-
pus et
Bel. l.
1. de
euch.
c. 11.
§. ad
ult.

(sayeth hee) Hee gaue not common bread as Hee tooke it, but bread which He had blessed; and by blessing, changed it. All which wee grant, to wit, from *common*, to *Sacramentall bread*. But yet still after blessing, that it remayned in substance bread, and that our Saviour brake bread, and gaue bread to His Disciples, is evident out of the Text, (as is showne) saying, *Hee tooke bread, and blessed it, and brake it, and gaue it to His Disciples*. Where the word (it) thryse repeated, can haue relation to nothing else, but to the first words, to wit, *Hee tooke bread*. And therefore to cleare this the more, the Apostle telleth vs, that it is not onelie bread which is broken, and given after blessing or consecration, but also which is eaten by the saythfull, saying, *1. Cor. 11. 26* *not onlie, The bread which wee breake, is it not the Communion of the Bodie of CHRIST?*

but

but also, *As oft as yee shall eate of this bread, &c, (sayth hee) yee shall declare the LORD'S death till Hee come.*

1-Cor.
11.26.

I. COR. II. 24. *This is my bodie, which is broken for you.* 2.

The exposition of which words, (*this is My Bodie*) if wee will heare the same out of their Canon Law, and glosse vpon the Decretall therein, it is this; That this bread, *suo modo vocatur corpus Christi*, that is, after the owne manner thereof it is called the Bodie of CHRIST; seeing (sayeth the Canon) it is truelie, but the Sacrament of CHRIST'S Bodie. And vpon which Canon sayth the glossator, That *heavenlie bread*, that is, the *heavenlie Sacrament*, which truely representeth Christs flesh, is called Christs Bodie; but *improperlie*, (sayeth hee) wherefore it is sayde, that after the owne manner thereof it is so called, but not

Dist.
2. de
consecrat.
c. hoc
est.

not in the trueth of the thing it selfe, but by mysticall significatiō: so that the meaning is, it is called *the Bodie of CHRIST*, that is, (sayeth hee) it signifieth or representeth the same.

Besides the Popes Decretalls, if wee will heare the Fathers, their exposition no lesse over-throwe Transubstantiation, for first, *Augustine* giveth vs a generall rule for vnderstanding such speeches, saying, The thing which signifieth, vseth to bee called by the name of that which it signifieth, Next more particularlie *Theodoret* shortlie telleth vs, saying, that our Saviour honoured the visible signes with the name of His Bodie and Blood; not changing their nature, (sayth hee) but adding grace to nature. And hee made no difficultie (sayth *Augustine*) to say, *This is My Bodie*, when hee gaue the signe of His bodie. Which *Tertullian* also agaynst *Marcion*, calleth the the figure of His bodie, and *Eusebius*,

Quæst.
super
levit.
57.
Theod
dial. 1
See al
so *Ire-*
næus 1.
4. c.
34.
Aug.
contra
Adi-
man-
um
c. 12.
E in

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sebius de

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sebius,

AGAINST POPERY. 191

sebius, the symbole of the same. *Psal.*
 And there-fore not the same it *3. es*
 selfe by transubstantiation. *38.*
Ter.

1ul. cont. Marcion l. 4. c. 40. l. 3. c. 19. Euse-
bius demon. Evang. l. 8. c. 1.

But to come to the next words,
 (*which is broken for you.*)
 From whence wee reason thus,
 The bread is the bodie of Christ,
 after that manner that the bodie
 of Christ was then broken, when
 Hee gaue the Sacrament. But His
 bodie then was broken sacramen-
 tallie onlie, or by representation,
 and not reallie or by passion: for
 then Hee had suffered twyse, (cō-
 trarie to *HEB. 9. 27.*) Therefore
 the bread is not the bodie of
 Christ reallie, but sacramentallie,
 even as in Sacraments, signes get
 the names of thinges signified by
 them; as *Circumcision* is called the
Covenant; the *Lambe*, the *Passo-*
ver; and the *Cup* in this Sacra-
 ment, is called *The New Testament*.
 Where-fore sayeth there Canon
 Law,

Dist.
2. de
confe-
crat.
c. cum
fran-
gitur.
Ibidē
glossa
in c.
quid
sit.
Bern.
serm.
6. in
vigi-
lia
nati-
vita-
tis.

Law, by this fraction what other thing is represented, but the immolation of the Lords bodie vpon the crosse? And agayne, (sayeth the glosse) His death is represented, while as the bread is broken. Wherefore also sayeth *Bernard*, Even as hee seemeth in a sort to suffer, while as in the Sacrament, (to wit, by His fraction) His death is commemorated by vs: so in a sort Hee seemeth to bee borne yearlie, while as His birth is represented vnto vs. The fractiō then of Christs bodie in the Sacramental action there-of, is no otherwyse, than as the birth of Christs bodie is on the feastivall commemoration there-of, to wit, neyther of them reall or properlie, but by representation or recordation, and improperlie.

3. I. COR. II. 24. *Doe this in remembrance of Mee.*

Whence we reason, What Christ left to His Church in remembrance of His bodie, and of His suffering

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breaking
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But this
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Ambrose
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And A
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to haue
flesh w
for our

demon, I
Christia

Agu
Lombar

suffering there in, (signified by breaking) the same is not the bodie of Christ it selfe which did suffer; for these two are diverse. But this Sacrament of His bodie, Hee left to His Church, in remembrance of His bodie, and of his suffering therein, (as sayeth the Text:) therefore this Sacrament of His bodie, is not the bodie of Christ it selfe which did suffer. Hence therefore it is, that *Ambrose*, *Chrysostome*, and with them *Eusebius*, calleth the Sacrament, a Remembrance of Christs death, and of that sacrifice which He once offered vpon the Crosse. And *Augustine* sheweth, that to eate His flesh, and drinke His blood, is sweetlie and profitablie to haue in remembrance, that His flesh was crucified, and wounded for our sakes.

*Ambros.
in e.
10. ad
Heb.
Chrysost.
hom.
17. in
Heb.
Euseb.
ius*

demon. Evang. l. i. c. 10. August. de doct. Christiana, c. 16.

Aquinas also (and with him *Lombard*) sheweth this to bee the
I reason

*Aqu.
part. 3*

2. 83. reason why this SACRAMENT
 art. 1. may also bee called a Sacrifice;
 1. 4. Because (sayeth hee) the celebra-
 dist. tion of this Sacrament, is a cer-
 13. 9. tayne Image of the Passion of
 si sit CHRIST. Now, wee know,
 dist. 2. that the Image of a man, made to
 de cō- represent him, and bee in remem-
 secrat. berance of him, is not a man him-
 c. quia selfe. Therefore also sayeth their
 morte Canon Law, Because wee are de-
 lyvered by the death of Christ,
 beeing myndfull of this thing, in
 eating, and drinking, wee re-
 present that flesh and blood which
 was offered for vs.

4. L V K E 22. 20. *This Cup
 is the New Testament in my
 blood, which is shed for you.*

Mark Note heere, first, that, as S.
 14. 23. M A R K E relateth, these wordes
 24. of the Cup, were vitered by our
 Saviour to His Disciples after they
 all had drunke thereof: and, there-
 fore, if they were the words of
 Consecration, then the wine had
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beene consecrated: and consequentlie, (as they say) changed into His Blood, in the Disciples bellies, and not in the Cup at all.

Next; it is to bee remarked, that those who denye anie figure in Christs speach of the Bread, yet in this place of the Cup, they grant figures freelie; to wit, 1. that by the Cup, is meant, that which is in the Cup: which they must say after consecration, is eyther Wine in substance, or else Christs Blood. If they say, Wine, then we agree: if they say Christs Blood properlie, how shall Christs Blood bee the New Testament, which is the Gospell preached long before, and must bee diverse from the Testator? If they say, that it is so called, because it is the Seale thereof, then heere a new figure agayne: besides, that seales should bee visible, which the Blood is not. As also, the sense of these wordes, *This Cup of the New Testament in my Blood,*

should bee this, *This Blood is the seale of the New Testament in my Blood*: which were just, *a non sense*. And in lyke-manner, if they admit, that the Cup is the New Testament, because it is the Seale there-of, why admit they not lykewyse, that the Bread is the Bodie of Christ, because it is the Seale there-of, as Sacraments are called, *Signes and Seales*, Rom. 4. 11?

In lyke-manner, that which is added, (*which is shed for you*) overthroweth Transubstantiation. For this shedding of Christs Blood when Hee gaue the Sacrament, must bee vnderstoode eyther realie and properlie, or else Sacramentallie and improperlie. But the first it could not bee; for then it should haue beene shed and issue out of His veynes at the Table, before it was shed thereafter, and on the Crosse: and so Hee should haue suffered oftener than once, contrarie to Scripture before cited, As

Heb.
7.29,

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Evange

ted. As also their Masse should not bee an vnbloodie Sacrifice. Therefore it followeth, that this shedding was onlie Sacramentall, and by representation, wherevnto agreeth the Glosse vpon their Canon Law, saying, *CHRIST'S Blood is shed*; that is, the shedding thereof is signified or represented: and if it bee shed onlie Sacramentallie, or by representation, then it is Christ's Blood onelie, so in lyke-manner; and consequentlie, not reallie and properlie, by Transubstantiation.

MATTH. 26. 29. *I will not drinke hence-foorth of this fruit of the Vine.* SO MARKE 14. 25.

Which wordes Pope *Innocent* himselfe declareth were spoken by Christ, of the Cup, in the Sacrament. *Luke* indeede he testifieth, that Christ spake the same of the Pascall Cuppe: but hee denyeth not that which the two former Evangelists affirme, that hee spake

Dist.
2. de
consecra-
c. si
quo-
visum.
que.

5.

Inno-
cens 3
de m?
seruiss
missa
l. 4.
c. 27.

the same in lyke-manner of the mysticall Cup : and therefore we conclude, that (without anie inversion of order by the two Evangelists) our Saviour spake the same of both Cups : as if he would haue sayde , I will not heereafter celebrate with you neyther anie Passover , nor mysticall Supper. And so the Evangelists agree well amongst themselves. And herein

*Orig.
tract.
301.*

wee haue with vs, *Origen, Cyprian, Chrysostome*, and *Beda*; and of themselves, *Iansenius*, and others,

in Matth. Cyprian Epist. 68. ad Cæcil. Chrysost. hom. 63. in Matth. Beda in Luc. 22. Iansenius, c. 131.

*Cyprian
l. 2.
Epist.
3.
Chrysost.
hō. 83*

Note, then, that both after consecration & drinking thereof, our Saviour calleth it Wine in substance, or the fruit of the vine: and therefore not transubstantiate in blood. Wherefore sayeth *Cyprian*, It was wine which hee called His blood. So also sayeth *Chrysostome*, speaking agaynst some who vsed to giue water, When our Saviour celebrated

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Wine
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I.
which

celebrated this Myſterie, Hee gaue Wine to His Diſciples. (ſayeth hee) having called it the Fruit of the Vine; which produceth not water. So that wee ſee that it was Wine after conſecration, which Hee called His Blood: and it was Wine alſo which Hee gaue to His Diſciples to drinke. Therefore, ſayeth *Theodoreſ*, (and with him *Bertram*) the myſticall ſignes they depart not after conſecration from their owne nature: for they remaine in their former ſubſtance, forme, & figure, & may be ſeen & touched, evē as they were before.

And to ſay that Chriſts Blood is called the fruit of the Vine, becauſe it was once ſo, (to wit, before cōſecration) we are to vnderſtand, (beſide what is ſpoken) that in Sacramentall ſpeeches, ſignes receaue the names of things ſignified, but not thinges ſignified the names of the ſignes.

I. COR. 10. 16. *The bread which we breake, is it not the com-*

I 4

munion

*in
Matth.*

*Theod
dial. 2
Ber-
tram
de cor
pus et
ſang.
Do-
mini.
Edit.
Colō.
p. 205*

munion of the bodie of CHRIST?
that is, a meane (as sayeth *Aquinas*) to make vs one with Christ: because the receaving of this Sacrament (sayeth *Lyra*,) incorporateth the receaver in Christ.

Note, then, that the Apostle calleth it bread, which is broken, which breaking seeing in their Masse it is after consecration, it followeth that it is bread after consecration.

Heere our Adversaries are miserablie perplexed, to tell what is broken: for if they grant the Apostles wordes to bee true, that it is bread, then they yeelde to vs. Therefore, lest they should doe so, Pope *Nicolas*, with his Councell at *Rome*, determined, that it was Christ's reall bodie, which sensible, and in the trueth of the thing it selfe was broken by the Priest's hands, and chewed with the teeth of the saythfull: as is to bee seene in the Popes Decretall, and prescryved manner of *Berengarius*

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Recantation. But the *Romanistes* since, considering the manie inconvenients and absurdities that follow here-on, haue thought this too grosse, and *Capernaitsis*, and therefore they say now, that the bodie of Christ, vnder the accidents of bread, is whole in the Host, and in everie part thereof, and (according to the Glossie vpon the Pop's Decretall) that the accidents are onlie broken, and giue the cracke. Whence it followeth, that they must admit a strange figure, and put vpon Christs words, and the Apostles, a strange interpretation: to wit, that Christs wordes are to be thus expounded, *This is my bodie, which is broken for you: that is, This is not My bodie which is broken, but the accidentes of bread, without the substance thereof, as the colour, shape, and taste of bread, while as no bread is their present at all. And that the Apostles wordes likewise are thus*

to be

*c. ego
Ere-
garius*

*dist.
2. de
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crat. c.
con-
fracti-
onis
hostie
dices
ipsa
accia-
detur
fracti-
o et
datur
sotis-
tam*

to bee exponed, *The bread which we breake*, that is, *We breake no bread at all in substance*, but onlie imaginarie accidents, without anie subject: and so the Glosse to belie the TEXT.

7. I. COR. II. 26. *As oft as yee shall eate of this Bread, and drinke of this Cup, yee shall declare* (or as the *Rhemists* translate) *show the Lord's death till His comming.*

Note heere agayne, that, that which is eaten, is called bread, Now, eating is after consecration: therefore it is bread after consecration; and consequentlie, newlye transubstantiate. Wherefore sayeth Pope *Gelasius*, The Sacraments which wee receaue of the bodie and blood of Christ, indeede are a diuine thing, by meanes where-of wee are made partakers of the diuine nature: and yet the substance of bread and wine (sayth hee) doeth not cease to bee. And

*Gelasius de
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where they say, it is called bread, because it is so in show onlie, then the next wordes doe convince the; for they must grant, that the Cup also is only so in show, the Apostles speach beeing alyke of both. And whereas others say, that it is so called, because it was once bread before consecration, and therefore is denominated from what it was; as man is called *Dust*; and *Eve*, bone of *Adam's* bone: this is true indeed in changes where the same substance remayneth, and entereth in the composition of a thing, as *Dust* doeth in mans bodie, and *Adam's* rib did in *Eve's*: the like where-of they dare not say of bread, that it entereth so into the composition of Christs bodie, and yet remayneth still in the substance there-of.

Agayne, out of the last wordes wee reason thus: As the memoriall or declaring of His death and passion till hee come, is not His passion it selfe; so the memoriall of His bodie till hee come, is not His

Gen.
18.27
3. 19.
2. 23.

His bodie it selfe present. But the Sacrament is the memoriall of His death and bodie crucified, till Hee come in it glorified : therefore is not the same present in substance.

8. JOHN 17. 11. *And now I am no more in the Worlde.* Which Cardinall Tolet, granteth to bee meant of his bodilie presence after His ascension, according to ACT. 3. 21.

Aug. tract. So in Iohā-mem. Where-vpon *Augustine* taketh occasion to inquire, saying; How, then, shall I receaue him who is absent? how? shall I stretch out my hand to Heaven, where Hee sitteth, to lay holde on Him? Where-vnto hee answereth, Send thy fayth thither, and thou hast layde holde on Him.

Vigil. l. 4. cont. Euty-shen. *Vigilius* also (a Martyr, and Bishop of Trent, disputing agaynst the hereticke *Eutyshes*, who would haue confounded Christs two natures, sayeth. If the word and the flesh haue but one nature, how cometh it to passe, that the Word
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being in all places, the flesh also is not in all places? For when it was on earth; it was not in Heaven: and now when it is in Heaven: (sayeth hee) it is not here on earth.

To this the *Romanistes* answer, That hee meaneth *visiblie*. And so not onlie will they haue an vniversal proposition, to lose its vniversality, but also when the Fathers expone Scripture, they againe will expone the Fathers, & haue them to meane what they list. But if *Vigilius* had meant onlie *visiblie*, hee had never overthrowne the *Euty-
chian* Hereticke, who granted, that Christs flesh was no more visible on earth. But *Vigilius*, to defende the truerh of the humane nature of Christ, affirmeth, That as Christs flesh being on earth, was not in Heaven; to wit, visible nor invisible; So His flesh being now in Heaven, is not on earth; to wit, in lyke-manner visible nor invisible: else there should bee no force in his reasoning agaynst
the

the perverse *Eutychian*. Others, to intance that visible after His ascension, hee was seene on earth, alleadge, *Act. 23. 11.* Where it is sayde, that in the night tyme the LORD stood by *paul*, and comforted him. But their owne *Carthusian*, and the Iesuit *Lorinus*, both shew on that place, that this was onlie in a vision, such as was that of the man of *Macedonia*, *Act. 16. 9.*

2. Witnessing of Antiquitie.

Iren.
lib. 4.
G. 34. **T**HIS bread which is from the earth, (sayeth *Irenaeus*) ceasing the invocation of GOD, (as *Fenerdantius* translateth) is not anie more common bread, but the Eucharist, (or Sacrament of Christs bodie) consisting of two thinges, an earthlie and an Heaventie: so that the mysticall signes depart not from their owne nature, (sayeth *Theodoret*) but they remaine in their former substance, forme, and figure; and may bee
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seene and touched, as they were before. So lykewyse *Ephrem*, Patriarch of *Antioch*, telleth vs, that, that which is receaved by the faythfull, changeth not (sayeth hee) its sensible substance, and yet remayneth inseparable from intelligible grace: and so Baptisme beeing whollie made spirituall, and remayning one, doeth both retayne the propertie of his sensible substance of water, and yet losseth not that which it is made.

*Ephre
de sa-
cris
Anti-
och, le
gib. l.
1. in
Phocis
biblio
theca,
num.
229.*

3. Confession of partie.

THE bread, then, is called *The bodie of CHRIST*, but after a sort, seeing it is truelie but the Sacrament of Christs bodie, (sayeth the Popes Decretall.) Where-vpon also sayeth the Marginall Glosse. The heavenlie Sacrament then which truelie representeth Christs flesh, is called *CHRIST'S Bodie*, but improperlie. Yea, *Bellarmino* him selfe granteth.

*Dist.
2. de
cōsecr.
c. hoc
est.*

Bell. granteth, that it is probable, that
h3. de there is no expresse place of Scrip-
Ench. ture, that evidentlie can inforce
c. 23. *Transubstantiation* to bee admitted,
§. Se- for that it is proven by these
cundo wordes, *This is my bodie*, hee sayth
the most learned and sharpest wit-
red Schoole-men, (as *Scotus* was)
haue thought the cleane contrarie.

S E C T. 3.

Of with-holding the Cup
from the people, or
halfe Communion.

The state of the Question.

HEERE-IN it beeing a matter of
fact and transgression, and no
ambiguitie to be cleared by stating
the Question, The Confession of
our Adversaries, in that Canon of
the Councell of *Constance*, held in
Anno 1416, is sufficient for deter-
mining what injurie is openlie done
and

and avowedlie both to GOD and His people, in violating His institution, and with-holding from the comfort of the Cup. For (saith the Pope and his Councell) albeit Christ instituted this venerable Sacrament, in both kindes of bread and wine, and gaue it to his Disciples; and altho lyke-wyse in the primitiue Church, the same was receaved by the faythfull vnder both kyndes; yet notwithstanding this custome, for the eschewing of some perills and scandalls, is for certayne reasons brought in, that it shall bee heere-after taken by the Priests vnder both kyndes, but by the laickes vnder one kynd onlie. So that this militateth, wee see by their owne confession, both agaynst Scripture in the institutiō, and practise of the primitiue Church, which was conforme thereto, (putting so asunder what GOD hath conjoyned:) which for farder evidence thereof, wee cleare by these places following.

1. *Author*

*Conc.
Const.
sess. 13
Also
Conc.
Trid.
sess. 5.
sub
Pio 4.
cap. 1.
C. 2.*

I. *Authoritie of Scripture.*

Y. **M**ATTH. 26. 27. *And taking the Cup, Hee gaue thanks, and gaue it to them, saying, Drinke yee all of this.*

Where it is to bee noted, that whereas our Saviour sayth onlie of the bread, *Take ye, eate ye;* when Hee speaketh of the Cup, as it were to prevent this errour, Hee sayeth more expresse, *Drinke yee all of this:* that so, none should bee excepted. Therefore sayeth *Ruardus Tapperus*, Deane of *Lovan*, It were more convenient, that the Communion were ministred in both kyndes; for that were more agreeable to the institution (sayth hee) and fulnesse thereof, as also to the example of Christ and the Fathers of the primitiue Church. As also (sayeth *Tiletanus*,) According to Christs institution the communicating in both kyndes is common

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sub n.
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Preists.

I. COR. 10. 16. *The Cup* 2.
of blessing, which wee blesse, is
it not the Communion of the Blood
of CHRIST?

Whence we reason: To whom
the Communion of the Blood of
Christ, or benefit of Remission of
sinnes belongeth, to them also
doeth the *Cup of Blessing* belong.
But to all the saythfull doeth the
communion of the blood of Christ,
or benefite of Remission of sinnes
belong: there-fore also to them
doeth the *Cup of Blessing* belong.

And who-so-ever deprieth the
people of the *Cup*, they depryue
them of the comfortable pledge
of the Remission of their sinnes,
and of that full refection of their
soules signified there-by, and
wherein the varie essence of the
Sacrament consisteth. Therefore *Cass.*
their owne *Cassander* telleth vs, *cōsuli.*
that Christs Disciples at that last *art.*
Supper. 22.

*Cas-
sand.
con-
sult.
art.
22.*

Supper, did represent the persons of all faythfull communicants. So that to with-holde the Cup from them, is as if the same had beene with-holden from the Disciples; whereof in the contrarie our Saviour sayde, according to the place alleadged, *Drinke yee all of this.*

3. I. COR. II. 28. *Let a man examine himselfe, and so let him eat of that Bread, and drinke of that Cup.*

Which wordes of the Apostle cutteth off all evasions: For as the commandement which is generall, and to each one to examine himselfe, is given to all the faythfull; so the commandement to eate of the Bread, and drinke of the Cup, is generall, and given to all the faythfull: therefore also wee see, that in the two preceeding verses, and in the subsequent, both eating of the bread, and drinking of the Cup, are ever joyn

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joyned, and enjoyned to all. Wherefore Pope *Gelasius* sayeth, that the diuýding of one and the same Sacrament, can not bee done without great sacriledge.

2. *Witnessing of Antiquitie.*

ONE Cup is distributed amöggst all, (sayeth *Ignatius*) and to euerie one that is present, the Deacons distribute wine and water, (sayth *Iustin Martyr.*) Which wordes over-throwe lyke-wyse Transubstantiation: And vnto all men what-so-ever, is one Bodie and one Cup presented, (sayeth holie *Chrysostome.*)

3. *Confession of partie.*

WE are instructed by the Writtes of manie holie Fathers, (sayeth *Alphonfus de Castro*) that of olde the Eucharist was given vnto Laickes vnder both kindes. And more particularlie, (sayeth *Cassander*) It is evident that

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c.com
peri-
rimus
Ignat.
ep. 6.
ad Phē
ladelp
Iust.
Mart
Apol.
2.
Chry-
sostr.
hom.
18. in
2. Cor
8.

Alph.
de Ca-
stro,
contr.
Herca
ses.
Verbo
En-
chari-
stia.

Cas- that the Vniuersall Church to this
sand. day, and the Occidentall or *Ro-*
cons- mane, a thousand yeares and moe
sult. after Christ, in the solemne and
art. ordinarie administration of this
 22. Sacrament, did exhibite to all
Alex. the members of Christs Church,
Alensf. both the sorts, to wit, bread and
 4. 9. wine: For, whole Christ is not co-
 40. tained vnder one kynde (sayeth
memb *Alensis*) Sacramentallie; but His
 3. *art.* flesh onlie vnder the Element of
 2. bread, and His blood vnder the
Du- Element of wine. And hee who
rand. receaveth onlie the Hoste, (sayth
ratio- *Durand*) receaveth not the full Sa-
nale, crament. Wherefore (sayeth *A-*
l. 4. *quinas*) this is the more conveniēt
c. 54. forme of celebrating this Sacra-
Aqui. ment, that by themselues the body
part. 3 of Christ bee given to the sayth-
 9. 76. full for meate, and His Blood
art. 2. apart for drinke.

CHAPT

CHAPTER X.

Of the Sacrifice of the Masse.

The state of the Question.

FIRST: As for the new Titles which the *Romanistes* giue vnto the SACRAMENT, calling it a SACRIFICE, and the MASSE, wee should not insist much in *Logomachies*, if by *Sacrifice* they vnderstood it onelie to bee, (as Venerable Antiquitie acknowledgeth it) *Commemoratiue*, *Representatiue*, and *Eucharisticall*. Neyther should wee bee contentious for the name of MASSE, (seeing that this is not the custome of the Church of GOD) if that word imported no more than their owne Pope and Doctors (cited in the margine) acknowledge that it did of olde: to wit, a Mission or Dimission of
such

Chry-
sost.
hom.
33. in
Math
et 17.
in Heb
Amb.
in c.
10. ad
Heb.
Euseb
dēmō.
Evāg.
l. 1.
c. 10.
Inno-
cen. 3.

de
my. 7.
Mis-
se,
lib. 6.
such after Divine Service, as were
not prepared, or fit as yet for the
participation of the myserie of
the holie Eucharist; the Deacon
crying to such, *Ite, Missa est.*

capite 19. *Alcuinus, de Divinis Officiis, cap.*
11. & 40. Azor. Instit. Moral. parte 3. li.
bro 10. cap. 18. Binius, Tom. 3. Concil. pag.
110. Bellarm. lib. 1. de Missa, cap. 1. Bel-
larm. lib. 1. de Sacram. cap. 7. §. Ex qui-
bns, &c.

Yet heere-anent in the generall,
with *Bellarmino* him-selſe we muſt
affirme, that the libertie of vſing
new wordes in the Church, (ſay-
eth he) is a moſt dangerous thing;
ſceing piece and piece, by newe
wordes, newe thinges them-ſelues
doe ariſe, when it is lawfull for
everie one to invent newe names
in matters that are Divine. Where-
fore, (ſayeth hee) S. PAVLL did
forbidde prophane Noveltie of
wordes. And holie AUGVSTINE
ſayeth alſo, that Philoſophers, in-
deed, uſe a libertie of new wordes,
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nor feare they not-with-standing
of the offence of religious eares,
when the same is done for the vn-
derstanding of difficill thinges. But
it is onelie lawfull for vs, (sayeth
hee) to speake according to a cer-
tayne Rule, (to wit, Scripture)
lest the libertie of wordes beget a
wicked errour, concerning those
thinges which are signified there-
by.

Therefore it is, that for the
name, wee choose rather to speake
with Scripture, by calling that ho-
lie Sacrament, *The LORD'S*
SUPPER, or *The Communion*,
than to vse anie such name of a la-
ter stampe, three hundreth three-
score & ten years after CHRIST,
which the most ancient Fathers, as
Origen, *Epiphanius*, *Iustin Martyr*,
and *Ierome*, (as witnesseth *Bellar-*
mine) never vsed, and where-of
as yet there is no mention in the
Greeke Church, (sayeth hee:) So
that as *Ierome* speaketh to *Pamma-*
chius, so in the same wordes con-

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cerning

Bell.
l. i. de
Verbo,
c. 2. §.
Qua-
re cō.

Bell.
l. i. de
Missa
c. 1. §.
Sed
non.

Hie-
ron.
ep. ad
Pam-
mac.
Ch. O-
cean.

cerning this name of MASSE, wee may saye to anie, Why after foure hundreth yeares wouldest thou teach vs nowe, that which hitherto was not knowne?

The mayne Controversie, then, standeth heere-in, that they will haue the *Masse* to signifie, and the celebration thereof, to bee reallie and properlie, an externall, essentiall, and truelie propiatorie Sacrifice, for the quicke and the dead, (as the Councell of *Trent* decreeth to bee believed, vnder paine of a Curse, *Sess. 6. sub Pio 4. Cap. 1. Can. 1. & 2.*) Where-in, externallie, by the handes of the Priest, and corporallie, the verie bodie and blood of CHRIST, locallie there beeing on the Altar, is offered vp to the Father, for the persons foresayde, and worshipped by the people, as CHRIST'S true bodie, with Divine Adoration. This wee abhorre, as a Lurd Errour, and moste Idolatrous Practice, agaynst the cleare evidence of

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of these SCRIPTURES following.

I. Authoritie of Scripture.

HEBR. 7. 24. *But this*
Man, because He con-
tinueth for ever, hath an un-
changeable (or, as the RHE-
MISTS translate, an ever-
lasting) Priesthood.

Where-vpon (sayeth *Aquinas*)
 There-fore, CHRIST ONLIE is
 our true Priest: and all others,
 they are but the Ministers of
 CHRIST, (sayeth hee) as they
 are called 1. COR. 4. 1. *HAYMO*
lyke-wyse, an ancient Father, ga-
thereth another inference from
hence, saying, Seeing IESVS is
onlie immortall, Hee hath an
eternall Priesthoode: neyther
can Hee haue anie to succede to
Him.

According to *Aquinas*, then,
 CHRIST beeing our onelie Priest

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vnder

vnder the Gospell, none other should bee called so; but, according to the Scripture which hee citech, *Ministers of CHRIST IESVS.*

According also to *HAYMO*, CHRIST being immortall himselfe, there are none vnder the Gospell as Priestes, who can succede to Him, Succession being onelie because of death, as testifieth the Apostle. *Verf. 23.*

There-fore, to make anie Priests by speciall Office, vnder the New Testament, to offer vp anie corporall sacrifice, is to make CHRISTIS Priesthood changeable, or separable from His owne person; which is agaynst the nature of His Priesthood, that can not passe from one to another, (for so importeth the word) because of His owne eternitie. And to make such a pluralitie of Priestes in CHRISTIS Priesthood, as Substitutes, or in anie respect partakers of that Office with Him, is to praesuppose,
that

that CHRIST was not able to doe that Office alone; and, that Hee needeth others, to succcede Him: which argued imperfection in the Priesthood of *Levi*, and is contrarie to this Text that sayeth, *Because Hee continueth for ever, He hath an unchangeable Priesthood, which can not passe from one to another.*

HEBR. 7. 17. *For Hee testifieth, Thou art a Priest for ever, after the Order of Melchisedeck.* 2.

In which wordes, the Apostle having entered into a particular comparison, betweene the Leviticall Priesthood, and CHRIST'S, to shewe the imperfection of the one, in respect of the other, hee prooveth the Excellencie of CHRIST'S Priesthoode, above the other, by the eternitie thereof, in His owne person, and the dignitie of the Order, beeing

K 3 *a Priest*

a Priest after the Order of Melchisedeck, to whome none succeeded in that Office after him; and so none were to succcede to CHRIST.

So that CHRIST beeing *a Priest after the Order of Melchisedeck*, the Apostle placeth in these two, to wit, *Unitie* and *Eternitie*: I. Because *Christ* as onelie Priest vnder the Gospell, hath offered vp Himselfe as a propitiatorie Sacrifice on the Crosse for vs; to whome if anie should succcede (tho subordinate) in the offering vp of such a Sacrifice properlie, then *Unitie* (according to the Apostle) were not a propertie of CHRIST'S Priesthood after the Order of *Melchisedeck*.

Next, CHRIST'S Priesthood is æternall, both in respect of His intercession, *Vers. 25.* and of His sacrificing: not according to the act there-of, which was transient; but of the vertue and efficacie there-of, to saue; which is æternall;

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nall, and permanent. And so no iteration can bee of that propitiatorie sacrificing in the Masse after Him, without a direct impugning of CHRIST'S æternall Priest-hood.

HEBR. 7. 27. *Who needeth not daylie, as those high-Priests, to offer vp Sacrifice, (which the RHEMISTS call HOSTES) &c. for this Hee did once, when Hee offered vp Him-selfe.* 3.

Where-vpon HAYMO concludeth, That this offering once, sufficeth therefore for ever for propitiation, or taking awaye the sinnes of all the faythfull, (sayeth hee.)

Next; In that Hee did offer vp Sacrifice but once; to wit, when Hee offered vp Him-selfe vpon the Crosse; it is evident, that Hee offered vp no propitiatorie Sacrifice of Him-selfe abefore in the last Supper, And, consequentlie,

Sua-
rez, in
3. par-
te 1^o Th^o
m^a,
2^a m^a 3^a
dist^o.
74.
sect. 1.
§. 82.
cundo
polest.

Pag.
949.
§. 2.

if the Masse-Priest doe but what CHRIST did in the last Supper, it will followe, that hee offereth vp no propitiatorie Sacrifice. Therefore, (sayeth *Suarez* the *Iesuit*) there is no expresse mention in the Historie of the Gospell, of a Sacrifice, or Oblation, as also the fact of CHRIST, which is declared, might haue beene done by Him without anie Sacrifice: to wit, the consecrating the Bread and Wine, and giving the same to His Disciples, without anie intention of sacrificing, (sayeth hee.)

And, in the same place, hee reporteth, that the B. shop of *Bitonio*, and others also, at the Councell of *Trent*, did defende, and mayntayne, that CHRIST, in that night of celebrating His last Supper, offered vp no Sacrifice at all. For if Hee had offered vp anie propitiatorie Sacrifice then, whereby the sinnes of the worlde had beene exiated, then in His last Supper Hee behoued to haue died: (For the Apostle ever joy-
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neth these together.) And so Hee had not needed to haue died anie more.

Thirdlie : The Sacrifice of the Evangelicall Priest, vwho is CHRIST onelie, is sayde heere, to bee Him-selie, who was holie, harmlesse, undefyled, separate from sinners, and made higher than the Heavens : Therefore in this poynt of offering Him-selie, and in those excellent personall properties fore-named, seeing none can succee; therefore neyther can they in His Priesthoode anie way.

HEBR. 10. 14. *For by one Offering Hee hath perfected for ever them who are sanctified.* 4.

Where-vpon (sayeth Aquinas) seeing, then, it is not to bee reiterated, howe doe wee daylie offer ? I answer, (sayeth hee) This is not another, but a commemoration of that which CHRIST offered.

red, as Hee sayde, MATTH. 26.
Doe this in remembrance of
Mee. Wherefore, if it bee
 but a C O M M E M O R A T I O N of
 CHRIST'S propitiatorie Sacri-
 fice, or Offering, then it is not that
 Offering it selfe. For the remem-
 bering of an action long since
 done, is not the action it selfe, or
 doing there-of. And we all grant,
 that the Sacrament may bee called
 a Sacrifice commemorative: for
 there-by it will clearlie followe,
 that it is not, then, properlie pro-
 pitiatorie.

Agayne: If that one and once
 offering of CHRIST awayleth for-
 ever, to the remission of sinne, and
 perfecting, or perfectlie saving of
 them who are sanctified; then it
 followeth necessarilie, that there is
 no more offering for sinne: and,
 consequentlie, no more neede of
 Sacrifices propitiatorie.

5. HEBR. 9. 25. *Nor yet was*
it necessarie, that Hee should of-
fer

*fer up Him-selfe often, &c. for
then must Hee often haue suf-
fered.*

Remarke, then, that it is all one
in Scripture, CHRIST to bee of-
fered, and CHRIST to haue suf-
fered, His Passion and Death bee-
ing inseparable from His Sacri-
fice: And, therefore, to offer
CHRIST daylie, is all one, as
CHRIST to die, and to suffer
daylie: which seeing Hee doeth
not, beeing nowe immortall,
therefore Hee is not daylie offe-
red: and consequentlie, in the
Masse, there is no propitiatorie Sa-
crifice of Him reallie performed.

Next: The offering of CHRIST,
is the personall action of CHRIST.
Him-selfe onelie, (as this place
showeth:) therefore none can,
nor may offer Him reallie, by sa-
crificing, but Him-selfe. For the
Priest must bee eyther better, or
at least as good, as the sacrifice.
But none can bee as good as
CHRIST, let be better: therefore

none

none can offer CHRIST in a proper propitiatorie Sacrifice.

More-over: To imagine an offering of CHRIST often, is both to giue the Lie to this TEXT, and to make CHRIST'S offering, by the repetition of it, imperfect, as was the *Leviticall*: For if one offering of CHRIST be sufficient, then oftner offering is superfluous. And if often offering bee needefull, then that once offering was not sufficient; and, consequentlie, vnperfect: which were blasphemous to affirme. Wherefore, if anie pretende to offer CHRIST often, hee hath no warrand from CHRIST; but, so farre as in him lyeth, maketh CHRIST'S Offering imperfect, and vsurpeth a Priesthood, wherevnto GOD never called him.

6. HEBR. 9. 22. *Without shedding of blood, there is no remission.*

Where-by was prafigured, that
the

the remission of finnes, behoved to be (sayeth A QVINAS) by the blood of CHRIST. If, therefore, without the shedding of blood, there bee no remission, then it will followe, that where there is no shedding of blood, there is no remission. But so it is, That in the Masse, there is no shedding of blood, (for they call it, there-fore, an vnbloodie sacrifice :) there-fore, in the Masse, there is no remission. Wherefore, an vnbloodie propitiatorie sacrifice for sinne, is a vayne imagination, which the Apostle acknowledgeth not; else were his wordes heere altogether vntue; which is blasphemous to affirm. Eyther, there-fore, must such as pretende to offer CHRIST, for obtaining the remission of sinne, grant, That they shedde the Bloode of CHRIST daylie, as those who crucified Him: or else, that by their offering, no remission of sinne is procured: And so, their
Sacrifice

Sacrifice in the Masse, is no wayes
prop:rlie Propitiatorie.

7. *HEBR. 10. 18. Now, where
remission of sinne is, there is no
more offering for sinne.*

To subsume, then; But remis-
sion of sinne, is allreadie purcha-
sed, vnder the Gospell, by that
true and onelie propitiatorie sa-
crifice of **CHRIST** vpon the
Crosse: There-fore, for the pur-
chasing there-of, there is not vnder
the Gospell anie more propi-
tiorie sacrifices to bee offered
vp.

Where also remarke, that hee
sayeth not, *No sacrifice anie
more is to bee offered vp for
sinne; but, No offering, bloo-
die or vnbloodie.* That Church,
there-fore, which prætendeth to
offer vp anie propitiatorie offering
for the sinnes of the quicke or the
dead, vnder the Gospell, profes-
seth, in-deede, that there is no
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salvation
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remission of finnes to bee had in her : Because, where there is remission of sinne, there is no more offering for sinne, sayeth the Apostle expresselie.

2. *Witnessing of Antiquitie.*

CHRYSOSTOME, speaking of that Propitiatorie Sacrifice vpon the Crosse, hee sayeth thus of the SACRAMENT; The Symbol and signe, where-of is this Sacrifice, (sayeth hee.) And againe; Wee offer vp (sayth hee) that same Sacrifice which CHRIST offered. Or rather, (by correcting his speech) Wee celebrate or act the remembrance of that Sacrifice of His. So likewise sayeth EVSEBIUS, that after CHRIST had offered vp that admirable and excellent Sacrifice to His Father, for the salvation of all, Hee instituted, (sayeth hee) that wee should offer
vp

*Chrysost.
83. in
Math
&
hom.
17. in
Hebr.*

*Euseb
demon-
strat.
Evag
lib. 1.
cap. 10*

vp the remembrance of that benefite, in place of a sacrifice to GOD.

Wee see, then, that these two call it a sacrifice commemorative. Now followeth S. AMBROSE, calling it both Commemorative and Representative, saying; Because wee are delivered by CHRIST'S death, as myndfull there-of, in eating and drinking, wee represent that Bodie and Blood, which was sacrificed for vs.

*Amb.
in 1.
Cor.
II.*

3. Confession of partie.

THAT which is offered vp, and consecrated, by the Priest, is called a Sacrifice and Offering, (*sayeth LOMBARD*) because it is the Remembrance and Representation of that true Sacrifice, and holie Immolation, which was made vpon the Altar of the Crosse, *AQUINAS* also giueth this to be the reason, why it is called a Sacrifice: Both because the celebra-

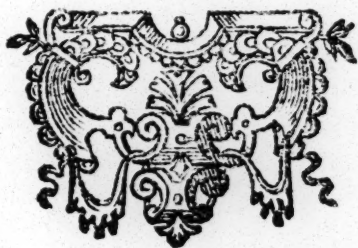
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quin,*

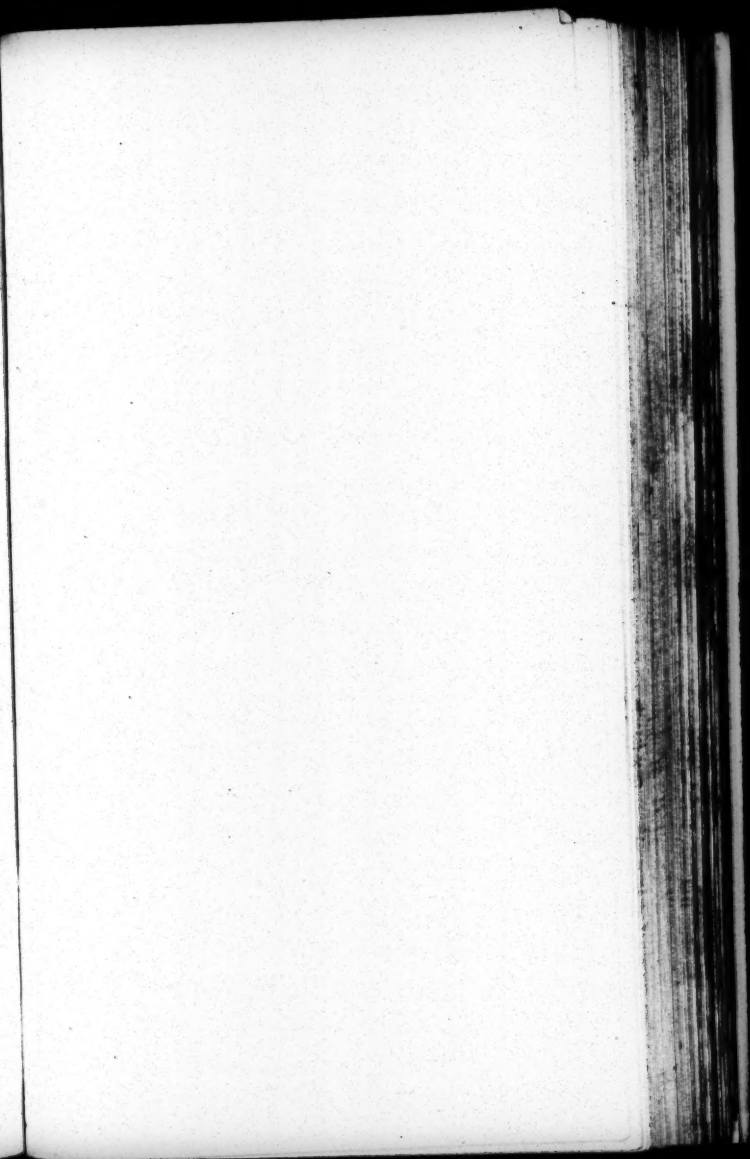
tion

tion of this Sacrament, (sayeth *part. 3*
bee) is an Image and representa- *q. 83.*
tion of the Passion of CHRIST; *art. 1.*
as also, because by this Sacrament,
wee are made part-takers of the
Fruit of the LORD'S Pas-
sion. Wherefore also sayeth the
Glosse vpon the Pope's Decretall;
where it is sayde, that in this my-
sterie, CHRIST dieth, and
His flesh suffereth: that is, (sayth
the Glosse) His Death, and Suf-
fering, is there represented.

Dist.
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secrat
c.
Quid
sit.

Soli DEO Gloria.







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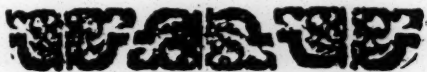
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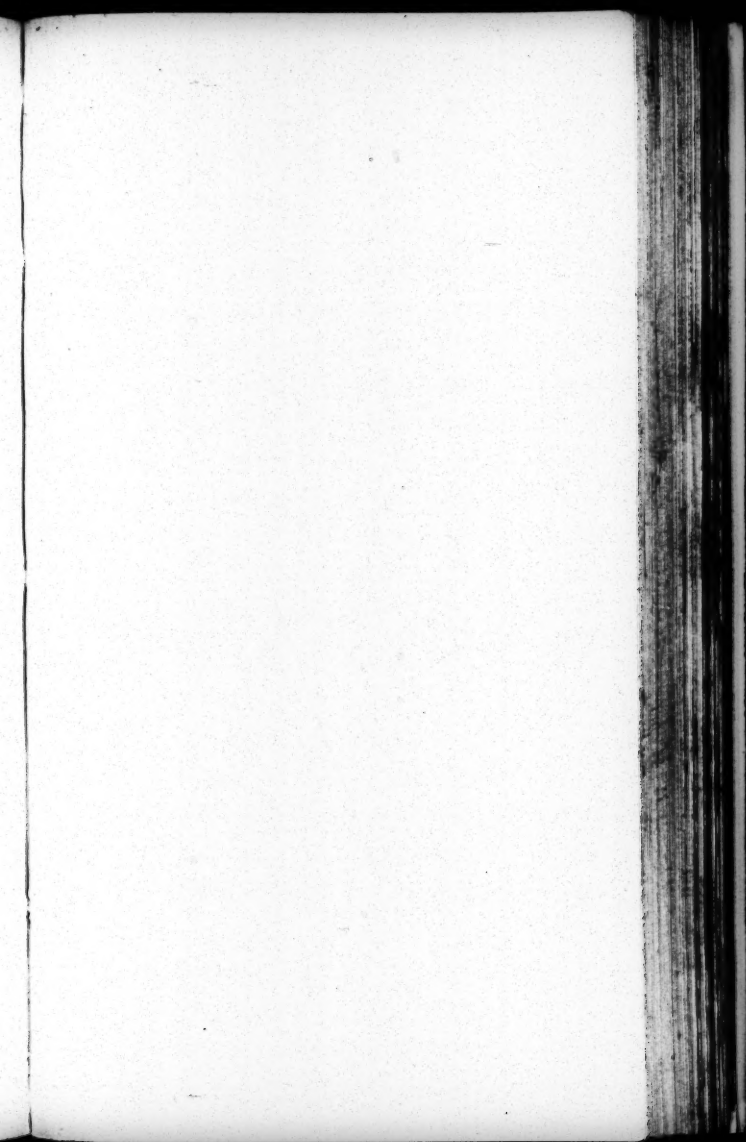
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F I N I S.





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ERROUR'S Arraignment.

CHAPTER I. Of Scripture.

SECT. I.

Whether those Books, which
are called *Apocrypha*, be *Ca-*
nonik Scripture; as the *Roma-*
nists affirme; pretending for
thē these places following.



THE Apostles, PE-
TER and JAMES, cite
in their EPISTLES, (in
the places mentioned in
the margin) the Booke of Ec-
CLESTASTICVS, CHAP. 14. 17:
A where

I.

I. Pet

I. 24.

James

I. 10.

where it is sayde, *All flesh waxeth olde, as a garment* : E go, EC-CLESIASTICVS, which is cited by them, is *Canonicke Scripture*. This reason is vsed by *Sextus Senensis*.

Answer. The wordes vsed by both these Apostles, are, *All flesh is grasse*; or, *as the flowre of the grasse*; and are borrowed out of ISA I, 40. 6. where the Prophet sayeth, *All flesh is grasse, and the glorie there-of, as the flowre of the fiede*. And this both the *Iesuites*, *LORINVS* and *SALMERON*, on the first of *PETER*, testifie. And therefore also the *Rhemistes* haue quoted ISA I on the margine of 1. PETER I. 24.

ROM. II. 34. The Apo-
2. file (say they) borroweth those wordes which hee hath in that place out of the Booke of *WIS-DOME*, 9. 13. where it is sayde,
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Isa I,
verse 13
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ARRAIGNMENT. 3

For what man is hee that can know the counsell of GOD? or who can thinke what the will of GOD is? ERGO, The Booke of WISDOME, from whence they haue borrowed, is *Canonicke Scripture*.

Answer. Thomas Aquinas, Cardinall Cajetane, and Dominicus à Soto, all three famous Romanistes, wryting on that place to the ROMANES, doe all in one voyce agree, That the wordes which the Apostle borroweth, are out of ISAÏ. In lyke manner, Chap. 40. verse 13. where the words of ISAÏ come nearer the Apostle's words, than those of the Booke of WISDOME; and the sense is the same,

SECT. II.

Whether all doctrines of faith are contained in Scripture, without vnwritten Traditions? which the *Romanists*
A 2 denye,

denye, vsing these Argu-
mentes.

- I. **J** O H N 16. 12. *I haue yet
manie things to say vnto you,
(sayeth CHRIST) but now
ye can not beare them. These
(say they) were higher mysteries,
which Hee would onelie entrust
to them there-after, by verball
tradition.*

*Aug.
Tract.
96. in
Iohann*

*Cyri.
Alex.
in Io-
hann.*

*l. 10.
c. 41.*

Answer. S. *Augustine* sayeth,
That it is presumption, to deter-
mine what those things were.
And *Cyri*lle telleth vs clealie, That
they were not mysteries, or do-
ctrines, of Fayth; but relations of
things to come, such as S. *Iohn*
got in *Pathmos*, and are writtē.
Therefore, (sayeth hee) CHRIST
seeing His Disciples desirous to
knowe things to come, repro-
veth them not; but promiserh,
That they should get knowledge
thereof, in a fitter tyme.

Augustine also sheweth, that
this same Text was abused of olde
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by those *Hereticks*, who for mayn-
taining their *Erroures*, pretended
vnwritten tradition, saying, Those
seeke to colour their devyces, by
the pretext of this *GOSPELL*,
I have yet manie things to saye
unto you, but yee can not beare
them.

*Aug.
Tract.
97. in
Iohan*

IOHN 21. 25. If all were 2.
written which IESUS did,
the world could not contayne the
Bookes there-of. Heere, (saye
they) beside Scripture, wee see
manie thinges that are knowne
onlie by vnwritten tradition.

Answer. *S. Cyrill* (and with
him *Augustine*) sheweth, That
the *Evangelist* speaketh onlie of
CHRIST'S miraculous actions,
and not of doctrines of *Fayth*,
(whereof onlie is the question:)
And heerein hee witnesseth clear-
lie, with vs, the perfection of
Scripture, saying, All which our
LORD did, are not written, in-
deede; but what the *Wryters*

*Cyris
in Io-
han.
l. 12.
c. 68.
Aug.
in Io-
han.
Tract.
49.*

A; thought

thought sufficient (sayeth hee)
both for *Fayth* and *Manners*.

3. 1. COR. 2. 6. *Wee speake
wisdome amongst those who are
perfect, (sayeth S. PAVLL:)
That is, Some mysteries of Fayth,
(say they) which are meete onelie
to bee taught the more learned,
by verball tradition.*

Chrysa *Answer.* S. *Chrysostome* sayth,
soft. in (and with him *Ambrose* and *Ie-*
1. Cor *rome*) that by the speaking of
2. 6. *Wisdome*, is meant generallie the
preaching of the Gospell; and that
by the perfect, not a few more
learned, but all believers are vn-
derstoode, who ayme and tende to
perfection. And if we will heare
Estius two famous late *Romanistes*, *Estius*
in 1. (publicke Professor of Divinitie,
Cor. and Chancellor of *Doway*) hee
3. 6. sayeth, and with him a Iesuit, *Cor-*
aelius à Lapide, That by *Wisdome*,
is vnderstoode, the high mysteries
of Religion, *that are containd*

in PAVLL's *Epistles*; (and consequentlie, are written:) and that by *perfect*, those are meant, who are able for stronger meate, opposed to others that are Babes in CHRIST, and haue yet neede of Milke, according to *Hebr. 5. 12.*

Irenaeus lykewyse testifieth, That this Text was wrested so of olde, by some *Heretickes*, who taught, (sayeth he) that the Trueth could not be found out of the Scripture, by those to whome *Traditio*n was vnknowne; for as much as it was not delivered by wryting, but by word of mouth: for which cause S. PAVLL sayeth, *Wee speake wisdom amongst them who are perfect.*

*Iren.
contr.
heres.
lib. 3.
cap. 2.*

I. TIM. 6. 20. O *Timothie*, keepe that which is committed to thy trust. Which (saye they) were vnwritten traditions.

Answer. *Vincentius Lyrinensis* expoundeth this, to bee the whole
A 4 talent

*Vinc.
Lyr.
adv.*

heres. talent of the Orthodoxe Fayth,
c. 27. (or, as S. Ierome and *Primasius*
& 35 call it, The preaching and revea-
Hier. ling of the whole counsell of God)
& Vnto the instruction whereof, hee
Prim. affirmeth clearlie, That the Ca-
in I. non of Scripture, is perfectlie suf-
Tim. ficient.

6. Lykewyse, (sayeth the Iesuit à
Ala- *Lapide*) it is certayne, that by this
pide, *Deposium*, (generallie) sound
in I. doctrine is vnderstoode. There-
Tim. fore the Apostle inculcateth, (sayth
6. hee) That he avoyde new and false
doctrines, and defende the ancient
true Fayth: or, (as *Estius* sayeth)
that hee admit no newe Articles
offaith, but those which CHRIST
delivered to His Apostles. Nowe,
all such which were necessarie for
all men, (sayeth *Bellarmino*) were
written; and, consequentlie, by
the former Text, vnwritten tradi-
tions are not vnderstood.

Bell. *Tertullian* also sheweth, That
l. 4. de this Text was wrested of olde, by
Verbo *Heretickes*, for defence of vnwrit-
c. 11. ten traditions, saying, The *Here-*
Tir- *tickes*
tull,
de

tickes
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say,
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tickes confesse, indeede, that the Apostles were ignorant of nothing, and differed not amongst themselves in preaching. But they say, (sayeth *Tertullian*) that they revealed not all things vnto all men: but some they delivered openlie, and to all; and some things secretlie, and to a few. For thus sayth S. PAVLL TO TIMOTHIE, O *Timothie*, keepe that which is concredited to thy trust.

*pre-
script.
adv.
heres.
c. 25.*

2. THESS. 2. 15. Stand fast, therefore, Brethren, and holde the traditions which yee haue beene taught, whether by word, or by our Epistle. Ergo, Beside Scripture, (say they) wee see vnwritten traditions.

Answer. Nicephorus and Theodor, shewe, That the Apostle speaketh not of diuerse doctrines, some written, and some not at all: but of the same doctrines di-

verslie delivered; to wit, by word, hee beeing present with them; and the same by Epistle, hee beeing absent from them; or first spoken, and then written: but not some written, and some to remayne onlie and ever, as vnwritten Traditions. Therefore, sayeth *Nicephorus*, Those things which being present, hee onlie taught by word; beeing absent, hee delivered vnto them by Epistle, *eadem*, the same thinges; recalling them so by an abridgement, to their memories.

*Ni-
ceph.
lib. 2.
hist.
c. 34.*

So lykewyse sayeth *Theodoret*, in the person of the Apostle, speaking thus, Yee haue for a rule of your sayth, (sayeth hee) our Sermones, which both wee preached to you by word, and wrote the SAME to you in our Epistles.

*Theod
in 2.
Sess. 2
15*

In lyke manner, (sayeth *Aquinas*, wryting on *PAVLL*'s wordes to the *PHILIPPIANS*,) To wryte those same things vnto you in my absence, which before I spake vnto you

*A-
quin.
in Phi
lip. 3.
1.*

ARRAYGNMENT. II

to you beeing present, is not grievous vnto mee: For wordes soone passe away, but wryting doeth abyde.

Or suppose that some doctrines had beene taught to this people of *Theſſalonica*, by word, which had not beene written vnto them by Epistle, it followeth not, that they were not written to others, or else-where in Scripture. Yea, in the contrarie, *Bellarmino* proo. *Bell.*
veth, that that which was preached by word to this people, was *lib. 44*
written else-where in Scripture: *de*
because hee sayeth playnlie, That *Verba*
all thinges were written by the *6. 119*
Apostles, which they publicklic preached to anie people, or was necessarie to saluation.

I. COR. II. 34. *The rest* 63
I will dispose when I come, (sayeth S. PAVLL.) Which hee was to doe by word onelie, or vn-written tradition, (say they.)

Answers. Hee speaketh not of doctrines of Fayth, (whereof on-
he is

lie is the question) but as *Chrysostome*, *Oecumenius*, and *Haymo*, doe rectifie, such thinges as belong onlie to externall order in the Sacrament.

This also doeth *Lombard*, *Cajetan*, and *Aquinas*, witnesse.

Estius
in 2.
Thess.
3, 15.

As also, (sayeth their late *Estius*, and with him *à Lapide*) by THE REST, hee vnderstandeth those thinges which belong to a worthie, honest, and orderlie celebration of those mysteries. And agayne else-where; Hee speaketh of those thinges, (sayeth hee) which belong to externall worship, and are ceremonies.

S E C T. 3.

Whether Scripture bee obscure? And that therefore people should bee debarred from reading the same? Which the *Romanists* wold
proue,

proue, by these places following.

P S A L. CXIX. 18. and 34. 1.

Open myne eyes (sayeth DAVID) that I may see the wonders of thy Lawe : and giue mee vnderstanding, that I may search thy Lawe. If, then, the Scripture was so obscure to such a one as David, (say they) howe much more is it so to others ?

ANSWERE. *Non legis ista criminatio*, (sayth Chrysostome) that is not the fault of the Lawe it selfe, that David sawe not the wonders thereof. And therefore *Jerome* notablie sheweth, That hee humbly confesseth, his owne naturall blindnesse, to bee the cause; whereas the Lawe it selfe was a Lampe, and a Lanterne, enlightening the eyes, and making wyse the simple.

Neyther ceaseth hee, therefore,

Chry-

soft.in

2 Cor.

3. 15.

Hierō

ep. ad

Pau-

linum

Psal.

119.

105.

130.

Psal.

19. 7

8.

10

to search G O D ' S Lawe , because hee wanteth vnderstanding: but rather because he was to reade and search it, therefore hee desireth vnderstanding. And so this Text maketh rather for reading of the Scripture, than anie wayes agaynst it.

2. A C T S 8. 30. 31. *Understandest thou these thinges which thou readeest? (sayeth PHILIP to the Eunuch.) who sayde, How can I, without a guyde?*

Answer. This maketh no wayes agaynst vs; the question beeing not, Whether some places of Scripture bee obscure, needing interpretation? But, Whether people should not, therefore, reade the same at all? Whereas the laudable practise of this *Eunuch*, not beeing rebuked for reading, but getting thereby the place expounded vnto him, giveth evidence in the contrarie, That it was lawfull, and hee got good by reading.

Whence

Whence their owne *Carthusiane* *Car-*
 collecteth, saying, Great was the *thus.*
 care of this heathen man; and his *in*
 diligence, (sayeth hee) condem- *Act, 8*
 neth our negligence, of learning
 holie Scripture.

Wherefore also *S. Chrysostome,* *Chry-*
 exhorting the people, to reade the *ost.*
 holie Scriptures, giveth them this *hom.*
 direction, saying, That which is *3. de*
 easie to bee vnderstood, get it by *Laza-*
 heart; and those thinges that are *ro, &*
 obscure, reade them over often. *hom.*
 And if by doing so, thou canst not *10. in*
 finde out the meaning, then goe *Iohan*
 to him that is thy Teacher, (say-
 eth hee.)

2. P E T. 3. 16. *In which,* *3.*
 (to wit, PAVLL's Epistles)
 are some thinges hard to bee vnder-
 stood.

Answer. This no wayes mili-
 tateth agaynst vs, who grant, with
 the Apostle, that some thinges are
 obscure: but hee sayeth not, that
 all places are so, and, therefore,

not to bee read by people; *Paul's* owne direction, to such as hee wrote, and his ende of wryting, beeing in the contrarie.

Therefore, *Augustine* sayeth well, That G O D hath so graciouslie and wholsomlie tempered the Scripture, that by the playne places Hee might satisfie our hunger; and by the obscure places, wipe away our loathsomnesse. And in those places, (sayeth hee) which are clearlie set downe in Scripture, all those things are set downe, which concerne both Faith and Manners. Which thing *Chrysostome* lyk^e-wyse affirmeth: and with him, a famous Pope, *Gregorie* the first.

Next: *PETER* speaketh heere of the mysteries, or thinges themselves, whereof S. *PAULL* wryteth: but not of his manner of wryting; which both *Lorinus* the Iesuit, and *Estius*, acknowledge, wryting on this place.

4. REV. 5. 1. And I saw

in the right hand of him that
sate on the Throne, a Booke writ-
ten within, and on the backe-side
sealed with seaven seales. Which
(say they) was to signifie the ob-
scuretie of Scripture.

Answer. Beda, Ambrose, and
Haymo, with other Fathers, who
comment on this place, expound
this Booke, to bee the obscure
prophecies in the Olde Testament
of the Messias to come; and the
opening thereof by the Lambe, to
bee their fullfilling, and clearing,
by the comming of CHRIST.

But the Iesuit *Ribera* sheweth,
That thereby is meant, the pro-
phesie of those things which shall
fall forth in the last tymes; accor-
ding as *Andrew*, Arch-Bishop of
Cosarea, expoundeth: and by most
pitie reasons hee proveth, That
by this Booke, the Scripture can
not bee meant; whereof this is
one: That *Iohn* sawe this Booke
then sealed, even when this Reve-
lation

*Ribe-
ra, in
Apoc.
5.*

lation was made vnto him: before which tyme, manie of the Apostles were dead. If by this Booke, then, the Scripture were vnderstoode; then it would followe, (sayeth hee) that the verie Apostles, vpon whom the holie Ghost descended, in their tyme vnderstoode not the Scripture: but that it was sealed to *PETER & PAUL*, and the rest who died before this Revelation was made vnto Saynct *IOHN*.

§. *IOHN 7. 49. But as for this people, they knowe not the Lawe.* Loc heere, (saye they) an evidence, that the people in Christ's dayes read not the Scripture.

Answer. Their owne Cardinall *TOLET* sheweth, That this was the pryde of those *Pharisees*, beeing blind guydes them-selues, (as our Saviour called them) and yet imputing ignorance of the Lawe, and of the true meaning thereof, to the people who believed

ved; whyle as they did knowe the Lawe, and Word of G O D, better than themselues, who believed not.

Also the Iesuit *Maldonat* sheweth, That as *Rupertus* holdeth, according to D E V T. 27. 26. *not to knowe the Law*, is as much as *not to obserue the Lawe*. And therefore, that the *Pharisees* did not maliciouslie so much impute ignorance of the Lawe, to such as believed in CHRIST, as impietie, to make them there-by more odious.

CHAPTER II. Of the Church.

SECT. I.

Of the conspicuous visibilitie of the CHVRCH, in the true Professoures there-in,
at all

at all tymes , and to all persons ; as the *Romanistes* holde,pretending these Arguments .

- I. **M**ATTH. 5. 14. *A* Citie that is set on an hill, can not bee hid. That is , (saye they) the true Church, shall ever bee conspicuous.

Answer. *Chrysostome* and *Theophylact*, on this place, shewe, That our Saviour speaketh not of the Churches visibilitie; but of Pastoures their duetie there-in: to wit, That beeing set in eminent Places,as Lights on Candle-sticks, or a Citie on an hill; therefore, they should shyne in the sight of all, both in sincere Doctrine, and an holie lyfe .

This also doeth their owne *Lyra*, *Ferus*, and *Carthusian*, declare. And their late Iesuite *Maldonate*, telleth vs, That by these three similitudes of Salt, Light, and of a Citie,

Citie, our Saviour would declare one, and the same thing : to wit, Howe farre beyonde other common Christians, His Apostles, and their Successours, shoulde eminentlie shyne, both in lyfe and doctrine.

PSAL. 19. 4. *Hee placed His Tabernacle, in the Sunne.* 2.
That is, (say they) Hee hath appointed His Church, where-in Hee abydeth, to be ever gloriouslie, and conspicuously visible, as the Sunne.

Answer. The wordes are, (as their owne *Arias Montanus*, and *Paguin*, set downe,) *In them hath Hee set a Tabernacle for the Sunne.* That is, In the Heavens, as the Text sheweth, and as *S. Ierome* and *Theodoret* truelie expound.

Thus also sayeth their owne *Lyra*, In the *Hebrew*, (sayeth hee) and in *S. Ierome's* Translation, which is according to the *Hebrew*,
it is

it is sayde, *In them Hee set a Tabernacle for the Sunne.* That is, Hee hath set a seate for the Sunne, in the midst of the Planets. So that this place sheweth, where the Sunne is set in Heaven; but not howe the Church is visible ever on earth.

*Rhem
in Psal
18.*

The *Rhemistes* also expound this place thus; By the Sunne, a most excellent, and super-elementarie creature, the Prophet descrybeth CHRIST; making His course thorowe the world, illuminating, comforting, and strengthening the Church His Tabernacle, where in Hee perpetuallie dwelleth.

3. *ISA I. 2. 1. In the latter dayes, the Mountayne of the House of the LORD shall bee prepared in the toppe of the Mountaynes: And it shall bee lifted vp above the little hills: And all Nations shall flowe vnto it. Whence, therefore, it follow*

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followeth, (say they) that it must
bee conspicuously ever visible.

Answer. All that heere-by is
meant, *Procopius* sheweth to bee
this; to wit, That in the latter
dayes, the Christian Church shall
bee firmly built, vpon the foun-
dations (sayeth hee) of the Pro-
phets, and Apostles, as on the
toppes of mountaynes; and shall
bee of greater excellencie, aboue
the Church of the *Jewes*, as
CHRIST in glorie is aboue *Mo-
ses*; and of greater and more am-
ple extent, in lyke manner, be-
cause of the conversion of the
Gentiles, by the preaching of the
Apostles, at that tyme, according
to CHRIST'S Commission,
saying vnto them, *Goe teach all
nations.*

Their owne *Lyra*, *Pintus*, and
Perusinus, commenting on this place,
jumpe with *Procopius*, and de-
clare, That this prophesie was full-
filled in the Apostles tymes, as
sayde is: but never a one of them
affirm

See
Rhem
in 2.
Theff.
 2.
 And
Revel
 12

affirmeth, That this Text proveth a conspicuous constant visibilitie of the true Church, of Orthodoxe Professours, at all tymes, and to all; which the verie *Rhemistes* themselves graunt, is not ever to bee expected. And, consequentlie, the former Textes doe not proue the same.

4. MATTH. 18. 17. *If thy Brother offende agaynst thee, tell the Church. Therefore, (saye they) the Church must bee ever visible.*

Rhem
in 2.
Theff.
 2.

Answer. Origen, Chrysostom, and Hilarie, commenting on this place, show, That by the Church, not the Vniuersall, but a particular Church, or Congregation, or those who are set over the same, is meant. Whence also it will onlie followe, That such a Church is visible, to her owne members: but not so to her raging foes, in tyme of persecution. As the *Rhemistes* tell vs, That in the tyme of Antichrist,

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christ, the faythfull then who lurke, shall, notwithstanding, amongst themselves, haue their communion in secret: whereby they may doe, as this Text directh.

MATTH. 16. 18. Upon this rocke I wil build my Church; and the gates of Hell shall not prevayle agaynst it. To wit, (saye they) to make it to bee invisible.

Answer. Chrysostome, (and with him Origen) sheweth, That this not prevayling, is onelie, That CHRIST'S Church shal never decline from the Trueth, nor forsake the same, notwithstanding of the furious assaultes of raging Persecution, stirred vp agaynst Her: which maketh Her sound members, some tymes, so to lurke, as S. Ierome telleth vs, that the little Boat of the true Church, seemeth, as it were, sunke out of sight.

*Hier.
contr.
Luci-
ferian
& in
Ze-
phā. 2*

B Lykew

See
also
Aug.
ep. 30
ad He
sychi-
1117.

Lykewyse, the Promise is, (say-
eth their owne *Carthusian*) that
the Elect, of whome chiefelie the
Church consisteth, shall not possi-
ble bee drawne from the Fayth:
or, as *Lyra* sayeth, subverted
there from.

SECT. II.

Of the Churches infallibilitie,
which endeth into the in-
fallibilitie of the Pope, as
hath beene showne in the
stating of the Question:
and which they labour to
establishe, by these places
following.

1. **D**EUTER. 17. 9. 12.
There (say they) in doubt-
some matters, men are di-
rected to the high Priest, and his
Councell: and whosoever hearken-
eth not to him, shall die. There-
fore, this præsupposeth, that his
judgement was infallible: and
there

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therefore, so is the Pope's, being
the high Priest vnder the Gos-
PELL.

Answer. This place speaketh
of the Priestes and Levites, and
not of the high Priest, with whom
the Civill Iudge is joyned, (as
their owne *Lyra*, and the Text,
showeth) whose determination is
not in matters of Fayth, but of
Fact: to wit, Of stryfe betweene
man and man. Whereas tho it
were of Fayth, yet (sayeth their
owne *Lyra*) note, that it is not
sayde vnto thee, that thou shalt
obey them, except they teach thee
according to the Law. And wher-
by is evident, (sayeth he) if they
decree that which is false, or de-
cline manifestlie from the Lawe
of GOD, that they are not to bee
heard. Which thing was need-
lesse to haue beene sayde, eyther
by the Text, or *Lyra*, if they had
had absolute infallibilitie.

Cyprian also applyeth this, a-
gainst all such as are disobedient

to anie Bishop, or Priest, directing them according to the word; to whome, notwithstanding, the *Romanistes* graunt not infallibilitie.

Exod
32
2king
16

Neyther would it followe, tho the high Priest vnder the Law had beene infallible, (as the examples of *Aaron* and *Urias* proue the contrarie) that therefore the Pope is so, because hee is the high Priest vnder the Gospell: because this is to take for graunted, that which is denyed.

2. L V K E 22. 32. *Simon, I haue prayed for thee, that thy fayth fayle not.* Which prayer, (saye they) was for PETER, and all his Successours, that they should not erre.

Answer. Beda and Bona Ventura shewe, That CHRIST spake heere of PETER onelie personally, as His designation by name importeth, *Simon, Simon:* to wit, tho hee erred in denying CHRIST, and

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as oth
found
from
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(saye
Hee p
sles, I
desired

and so foulie fell; yet, that hee might not finallie fall away, as *Iudas* did, therefore also sayeth *Theophylact*, *I haue prayed for thee, that thy fayth fayle not.* That is, Altho for a short whyle thou bee shaken, yet that the hid seede of fayth within thee maye remayne. But that **CHRIST** in this Prayer, prayed not lyke- wyse for **PETER**'s pretended Successoures, Bishops of *Rome*, their owne *Lyra*, with diuerse others, declareth, saying, that the Churches stabilitie consisteth not in men, neyther in regarde of their Ecclesiasticke or secular power & dignitie; seeing manie Princes, and Popes too, (sayeth hee) as well as other inferiours, haue beene founde to haue made Apostasie from the Fayth.

Neyther is there anie doubt, (sayeth their *Carthusian*) but that Hee prayed for all other His Apo- stles, having sayde, *Satan hath desired to winnow you.* But why

B 3

there-

Lyra
in
Mat.
16.
So Ar-
nens
Sylv.
de ge-
stisio-
cil. Ba
sil. p. 9
Also
A'son
de Ca
stro,
lib. 1.
contr.
heres.
cap. 4.

there-after Hee sayde this to PETER particularlie, *I haue prayed for thee*, CHRYSOSTOME giveth the reason; That it was to fore-tell him, that hee was more grievouslie to fall, than all the rest.

3. MATTH. 16. 18. *Thou art Peter, and vpon this Rocke I will build my Church.* That is, (saye they) vpon PETER, and his Successoures, who shall bee immoueable in the Fayth.

Answer. Their owne Cardinall Petrus de Aliaco, showeth the contrarie, saying, Who is that would build the firmnesse, or stabilitie of the Church, vpon PETER's infirmitie? Of whose infirmitie, aske the Mayde (sayeth hee) that kept the doore, and shee will tell thee, Where-fore, sayeth their owne *Ferus*, It is molte evident, that CHRIST did not builde His Church vpon PETER, or anie other man who-so-ever. For there is no

P. de
Alia-
co,
in re-
co. sa-
cre
Script

Ferus
in
Math
16

is no man who-so-ever, so firme,
or constant, (sayeth hee) who may
not bee moved, or shaken; which
thing in PETER wee manifest-
lie see. See then in *Riber*, p. 303.

Quid Petra.

Lyke-wyse *Ambros* and *Origen*
doe shewe, That this which was
spoken to PETER, was lyke-wyse
spoken to all the other Apostles:
and there-fore would inferre alyke
infallibilitie of all their Succes-
sours.

Their owne Cardinall *Cusanus*
also sayeth, There is nothing sayde
to PETER, which was not sayde
vnto all the rest. For, as it was
sayde vnto PETER, *What-so-*
ever thou shalt binde on earth,
&c. was it not sayde vnto all the
rest, (sayeth hee) *What-so-ever*
ye shall binde? And, altho it
was sayd to Peter, *Thou art Pe-*
ter, and vpon this Rocke I will
build my Church; yet by the
Rocke, (sayeth hee) wee vnder-
stande CHRIST Him-selfe,

B 4

whom

Amb
in
Psal.
38.
sub
finem
Origo
in
Math
16.
tract.
1. Cu-
san.
de co-
cord.
cathol
lib. 2.
c. 13.

whome hee confessed. And if PETER were to bee vnderstoode by this Rocke, as a ground-stone of the Church, according to Sainēt *Jerome*, Are not (sayeth hee) the other Apostles ground-stones of the Church in lyke manner? Of whome it is spoken in the penult of the REVELATION, where by the tweiue stones of the foundation of that Citie *HIERSALEM*, which is the holie Church, no man doubteth, (sayeth hee) but the Apostles ought to bee vnderstoode.

4. *JOHN II. 51. And this hee spake, not of him-selfe, but being high Priest that yeare. Therefore, (saye they) as prophetically infallibilitie was in Caiaphas, as the high Priest vnder the Lawe; So is the priuledge of INFALLIBILITIE tyed to the Pope, as high Priest vnder the Gospell.*

Answer. First, this is to take that as graunted, which wee still denye,

denye. Next, *Chrysostome* and *Ambrose*, on these same wordes, shewe, That the high Priest's intention was wicked, and his sentence according there-vnto, moste erroneous. There-fore, sayeth their owne Cardinall *Tolet*, Remarke, that *Caiaphas* sentence, in that sense as hee conceaved it, (sayeth hee) was moste wicked, and did proceede (sayeth *Cyrill*) from him-selſe, and not from the holie Ghost. But in so farre, as the vertue of CHRIST'S death was declared there-by, this the LORD would haue to bee uttered by his mouth, in regarde of the qualitie, and authoritie, of the person; as whose speeches were of moste speciall remarke, and weyght amongst the people; and not because INFALLIBILITIE was tyed to his Chayre: the contrarie where-of kythed, when iudiciallie sitting in CATHEDRA, hee pronounced CHRIST'S Profession of His owne DEITIE, to bee open blasphemie.

Tolet
in *Io-*
han.
II.
Cyril
lib. 8.
in *Io-*
han.
cap. 3

B s As for

5. As for that of our Saviours,
 MATTH. 28. 20. *Loe, I am
 with you allwayes, even unto the
 ende of the world;* which they
 would haue to bee tyed to the
 Pope onlie, with his Councell, for
 establishing their INFALLI-
 BILITIE.

Tur- Cardinall *Turrecremata* decla-
recr. reth, That this is so to bee taken,
Sūma (sayeth hee) that GOD doeth
de Ec- so assist His Church to the ende of
clesia, the worlde, that there shall bee
lib. 2. ever some, altho not all, who haue
c. 91. true sayth, (sayeth hee) working
 by charitie. And so that this pro-
 mise is not tyed to anie one per-
 son, or particular Church.

SECT. III.

Of the Pope's Supremacie
 over the CHURCH, as head
 there-of: Which the *Roma-*
nistes would establish, by
 these TEXTS following.

Math
16. 18
See
p. 304

JOHN

JOHN 21. 17. *IESUS*
sayeth unto him, *Feede My*
Sheepe. That is. (say they) bee
thou onelie governour over the
whole Church.

Answer. *Augustine* testifieth,
saying, When it was sayde to *PET-*
ER, it was sayde to all the Apo-
stles, *Loveſt thou Mee?* then
feede *My Sheepe.* So sayeth *S.*
Ambrose: and more expresse lie say-
eth *S. Cyprian*, That there-fore
the rest of the Apostles were the
selfe-same that *PETER* was, en-
dewed with a-lyke Fellowship,
(sayeth hee) both of Honour,
and Power.

Which thing also their owne
Ferus doeth clearlie homologate;
as lyke-wyse their famous Cardi-
nall *Cusanus*, saying, If it was spo-
ken to *PETER*, *Feed My Sheep*,
yet it is manifest, (sayeth hee)
that this feeding, was but by the
Word, and his holie example: and
that according to *S. Augustine*, in
his *Commentarie* vpon these
wordes,

Aug.

de an

gone,

c. 30.

Amb.

in

Isal.

38.

Cypr.

de v-

nit.

Ecclef

Ferus

in lo-

ha. 21

Cusan

con-

cord.

cathol

lib. 2.

c. 13.

Mark
16. 15

wordes, the same was commaunded there lyke-wyse vnto all others, in saying, *Goe yee into all the world, and preach the Gospell vnto euerie creature.* So that nothing is spoken to *PETER*, (sayeth hee) which importeth anie other power. And, therefore, wee conclude rightlie, (sayeth the Cardinall) That all the Apostles were equall in power with *PETER*.

2.

MATTH. 16. 19. *And I will giue vnto thee the Keyes of the Kingdome of Heaven.*

Math
18. 18
Iohn
20. 23
Hier-
on.
lib. 1.
adv.
Ioui-
nian.
Orig.
33

Answer. Besides Scripture, which sheweth vnto vs, That the power signified by those keyes, was given vnto all the rest of the Apostles, the Fathers also clearlie witnesse the same: Therefore, sayeth *Ierome*, (and with him *Origen*, *Theophylact*, *Augustine*, and *Beda*) The whole Disciples receaued the Keyes of the Kingdome of Heaven: and, what was sayde to *PETER*,

PETER, was common to all the rest.

in
Matth
tract.

1.
Theo-
phyl.
in
Matth

16.
Aug.
tract.

18. in
Iohan
Beda,
hom.
in E-
vang.
quem
me

dicte
Cusā.
cord.
cathol
lib. 2.
c. 13.

Ferus
in

And in lyke manner, their owne Cardinall *Cusanus*, (and with him *Ferus*, and others) We know, that PETER receaved no more power from CHRIST, (sayeth hee) than the other Apostles: For there was nothing spoken to PETER, which was not spoken to the rest. For, as it was sayde to PETER, (sayeth hee) *What-so-ever thou shalt bind on earth; was not the same sayde also to others, What-so-ever yee shall bind?* Yea, not onelie was this sayde to all the Apostles; but (as *Theophylact* sayeth) to all their Successours. Whence it should followe, That as manie Bishops and Pastors were in the Church, so manie Monarches and Lordes should bee over the same; and Stewardes, or Porters, who haue the Keyes, should bee Masters in the Families wherein they are,

Matth. 16. *Theophyl.* in Matth. 16.
C. Basil. Constit. Monastic. 22.

3. *LYKE 22. 32. When thou art converted, strengthen thy Brethren. Locheere, (say they) a power given to PETER, over all his Brethren.*

4.
Act.
14. 22
and
15. 32
41.
Also
18. 23
And
Rom.
1. 11.
Beda
&
Theo-
phyl.
in.
Luc.
 22

Answer. Besides Scripturall speeches, which proue, That this importeth no Monarchicke Supremacie, *Beda* giveth this exposition, as if *CHRIST* had sayde, Remember, by the example of thy repentance, (sayeth hee) to raise vp, and comforte anie Brethren that are weake; lest they, perhappes, shoulde despare of pardon. So lyke-wyse sayeth *Theophylact*; Beeing converted, that is, repenting, and powring out teares, and rising from thy Fall, bee thou an example to others, (sayeth hee) that they repent lyke-wyse, and despare not.

And so lyke-wyse doeth their owne *Lyra*, *Stella*, and *Maldonate*, expound: collecting from this place, no Papall or Monarchicke Supremacie.

LUKE 22. 26. *Hee that is* 4.
greatest amongst you, let him
bee as the younger, &c. Where
 wee see, (saye they) That amongst
 the Apostles, one was greatest; and
 this, doubtlesse, was *PETER*.

Answer. MATTHEW sheweth,
 That it was not, that one was
 greatest indeed: but that amongst
 them some would bee greatest.
 And therefore sayeth *Ambrose*, Vn-
 to all the Apostles, is given one
 plat-forme of interdiction, (sayeth
 hee) that none of them should
 vaunt of Preheminence. Lyke-
 wyse, their owne *Lyra*, *Cartu-
 sian*, and *Stella*, shewe, That here
 the Apostles were taxed by
 CHRIST, of Ambition; for
 the contention of some, for a
 Preheminence aboue the rest,
 which was equallie inhibited vn-
 to all.

Math
 20.16

Amb.
 in
Luc.
 22.

CHAPT.

CHAPT. III.
Of Religious Wor-
ship.

SECT. I.

Of the invocation of Sayncts;
which the *Romanists* would
defende, by these places
following.

- I. **G**ENES. 48. 16. *Let my
name bee in-called vpon
them, and the name of my fa-
thers. Hence (saye they) wee see
an invocation, not onlie of GOD,
but of Saynctes departed.*

Answer. This Text proveth no
such thing: For it sayeth not,
*Let my name bee in-called vpon
by them: but, bee named vpon
them. That is, Let them from
hence*

hence-foorth bee called and accounted as my sonnes : Even as it is cleare by a-lyke forme of speach, ISA. 4. 1. and ANOS 9. 12. Where vpon sayeth *Ribera*, The Name of G O D is named vpon anie people, when they are called G O D' S peculiar people. And there-fore *Fonseca*, *Pintus*, and other Popish Interpreters, agree, That this is a phrase peculiar to the *Hebrewes*, to saye, That the name of anie man is named vpon another, for to bee named after such a one; as is cleare, (say they) out of ISA. 4. and DAN. 9. The *Rhemistes* also so translate this place, *bee my name called vpon them* : and asirme onelie, That this importeth, That they were made participant amongst the Trybes, of the Blessinges of *Abraham*, *Isaac*, and *Iaakob*; for whose sake the L O R D would blesse them.

*For-
seca,
in no-
tis ad
Cajet*

Which sorte of speach *Iaakob* vsed heere, (sayeth L Y R A) be-
cause

cause they were to bee called, the adoptiue sonnes of *Iaakob*, and heads of two Trybes. Therefore sayeth *Vatablus*, This is the meaning, Let them heere-after be called my sonnes, and the sonnes of *Abraham* and *Isaac*. And by which wordes, (sayeth their owne *Fellows*) hee meaneth none other thing, than that they shoulde bee called his sonnes, even as his other sonnes were called: For, by this speach, hee adopted them to bee so. So sayeth *Emmanuel Sa*, Let my name bee named vpon them: that is; Let them bee called my sonnes, and of *Abraham* and *Isaac*. And so sayeth *Mariana*, in the same wordes.

2. *IOB 5. 1. Call nowe, if anie will aunswere thee: and turne thee to some of the Saynctes.* Which Text, (saye the *Rhemistes*) sheweth the common fayth and practise, of invocating Saynctes, in that tyme.

Answ

Answer. The wordes, (as their owne *Arias Montanus* translateth) contayne not a direction, but a question, saying, *To whom of the Saynctes wilt thou turne?* The meaning where-of, their owne *L Y R A* expoundeth to bee this, That *Eliphaz* telleth *Iob*, that seeing GOD aunswereth him not in his affliction, to whom other can hee haue recourse? For thou shalt not haue the Saynctes (sayeth hee) to bee thyne Helpers, seeing Hee answereth not. And so this Text is rather agaynst anie such invocation, than with it.

Cardinall *Cajetane* also affirmeth, That heere-by *Eliphaz* would shewe to *Iob*, that his innocencie, which hee mayntayned so, was so bad a cause, as he would get none to defende the lyke: no, not the holiest, who would pleade such innocencie as he did. Or, as *Ferns* and *Mercerus* saye, who would approue his speeches.

More-over: It is a wonder, that they

Eckii
Enchi
rid. c.
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D.
Bai-
mes,
in 2.
 2^a q.
 1. art.

10.
Salm.
in I
Tim.
 2.
disp.
 8.

Phil.
 4. 2. 3
Rom.
 10. 14

they would bring anie such place,
 to prooue invocation of Saynctes
 vnder the Olde Testament: see-
 ing *Eckius*, and other *Romanistes*,
 giue this as the reason, why anie
 such was not; Because the Patri-
 arches, and Saynctes, then, were
 in LIMBUS PATRVM, and heard
 not the Prayers of the living: ac-
 cording to that of ISA. 63. 16.
Abraham did not know vs, &c.

3. ROM. 15. 30. S. PAUL
 prayeth the ROMANS, to pray
 to GOD for him: Therefore,
 (say they) if wee may praye the
 living; why not much more the
 Saynctes departed, to praye for
 vs, seeing their charitie is grea-
 ter?

Answer. Saynct PAUL did
 pray them; that is, Christianlie
 desire them: but did not praye to
 them; that is, religiouslie worship
 them. So that the one is a lawfull
 action, warranded by the Word;
 the other, as S. *Augustine* sayeth,

is a

is a Religious Adoration, done by Religious Rites; illicite, and contrarie to the Word, to bee given to anie creature.

Lyke-wyse, INVOCATION, (as the *Papistes* acknowledge) is an acknowledging of a Superioritie, in those whome they in-call. But I hope they will not say, That the *Romanes*, whome PAVLL requested, had anie Superioritie over him, beeing an Apostle. Nor yet, That altho our SAVIOVR besought the *Samaritane* Woman, to giue Him a draught of Water, that there-fore Hee invocated her.

Nor will it follow, Because wee put vp our Requestes to men, for anie good wee stand in neede of, who are alyue, and haue mutuall commerce with vs, hearing vs, and knowing our necessities; That there-fore wee may religiouslie invoke them, when they are dead. When that commerce ceaseth, they heare vs not, nor know our particular condition,

Besides:

Besides: They make the Sayncts in Heaven, not only joint-Petitioners with vs, (as those on earth) but joynt-Advocates with CHRIST, to pleade, by their merites, for vs. There-fore, sayeth LOMBARD, setting downe their Doctrin, We pray to the Saynctes, to intercede for vs: that is, (sayeth hee) that their merits may helpe vs. Whereas S. Ambrose, and with him Augustine, doe teach, That this is so proper to CHRIST, as nothing is more proper.

Lomb
lib. 4.
sent.
dist.

45.
See
Psal.
ter.
Virg.
Psal.

78.
Amb.
in
Psal.
39. Et
Aug.
in
Psal.
64.

4. 2. PET. I. 15. *And I will doe my diligence, you to haue often, after my decease also, that you may keepe a memory of these thinges.* Signifying, (saye the Rhemistes) that his care over them should not cease by death: meaning, of his Intercession for them.

Answer. 1. The Text is corrupted, which sayeth, *I will ende-*

VORR

your, that you may bee able after my deceasse, to haue these thinges allwayes in remembrance: to wit, as verse 13. by his frequent stirring them vp, and exhortation, so long as hee was alyue. 2. Yeelding to their translation, yet the same, as also their exposition, should proue onlie PETER'S care over them, and intercession for them; which is nothing to this question, of our praying to Saynctes; and not of their Intercession for vs. And 3. AQUINAS giueth this as the true meaning, saying in the person of the Apostle, Because I am shortlie to depart, I will endeavour: to wit, so long as I am alyue, by admonishing you, not onelic once, but often tymes, and diligentlie, That yee may haue these thinges in remembrance. So also doeth Cardinall HVGGO, CAIETANE, CARTHUSIAN, and their late ESTIVS, expound: where also hee noteth the

the Verbe *αγαλλω*, doeth not agree to the Saynctes in Blisse,

SECT. II.

Of the invocation of Angels: which the *Romanists* would establish as lawfull, by these Scriptures following.

- I. **G**ENES. 48. 16. *The Angell which delivered mee from all evill, blesse the Children.*

Answer. This ANGELL WAS IESVS CHRIST, the Great ANGELL of the COVENANT: for so sayth S. *Cyrill*; First, hee prayed to GOD, to blesse the Children; and with GOD, hee prayeth also the Angell that delivered him from all evill. So that by GOD, hee vnderstandeth the Father; and by the Angell, hee vnderstandeth the Word of the Father, (sayeth hee;) For hee was not ignorant,

*Cyril.
Alex.
The-
saur.
lib. 3.
cap. 1*

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cell.

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ignorant, that His Name was
The Angell of the Great Coun-
cell.

Lyke-wyse, sayeth *Athanasius*, *Athā*
(and with him *Procopius*) It is *centr.*
cleare, that the Patriarch *Iacob* *Arria*
coupled none other in his Prayers *nos,*
with G O D, but His W O R D; *orat.*
which hee, there-fore, calleth the 4.
A N G E L L; *Because* (sayeth
he) *Hee onlie revealeth His Fa-*
ther's will.

R E V E L. I. 4. Grace bee 2.
unto you, and peace, from Him,
which is, and which was, & which
is to come, and from the seaven
spirites which are before the
Throne, &c. That is, (saye they)
From the seaven Angels, where-
of mention is made T O B I T 12.
Whence it is cleare, (saye they)
That the Apostle prayeth not on-
lie to G O D, as the Author for
Grace and Peace; but also to the
Angells, as the Instruments there-
of, as *Viega* speaketh.

C

Answ

Answer. The Iesuit Rileia acknowledged, That *by the seaven spirites* heere; the Fathers, and others, vnderstand the holie Ghost; who from His manyfolde Graces, is called SEAVEN heere, and Rev. 5. 6. So doeth *Primasius*, (sayeth hee) *Ambrose*, *Beda*, *Ansbertus*, *Rupertus*, *Haymo*, (to whome hee might haue joyned *Augustine*) and *Thomas*, on this place. As also *Victorinus Martyr*, *Ioachim Abbas*, and *Anselmus*. And this, not without good reason: For, 1. *Grace* and *Peace* is never sought in Scripture, or wished, but from GOD alone. 2. It followeth presently, [*and from IESUS CHRIST.*] Nowe, it were absurd, to place CHRIST in such a Prayer after Angels; altho as man, and so inferior, Hee bee placed after the holie Ghost.

3. REVEL. 8. 3. *And another Angell came, and stode at the Altar, having a golden Censer:*

Aug.
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tract.
32.

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ser: and there was given vnto him much Incense, that hee should offer it, with the Prayers of all Saynctes. Heere, then, (saye they) the Prayers of the Saynctes directed to an Angell, to offer them vp for them.

Answer. Ambrose expoundeth this Angell, to be CHRIST, who is sayde to come, (sayeth hee) because by the Mysterie of His Incarnation Hee appeared to the world: and He is sayd to receaue and offer vp the Prayers of the Saynctes as Incense (sayeth Beda,) because by Him the prayers of all, with a sweete smell come before G O D.

Their owne *Lyra*, (and with him *Carthusian*) expone in lyke-manner, this Angel, to bee Christ; the much Incense, to bee acceptable prayers to G O D, which Hee should offer vp; that is, present them vnto His Father (sayth hee.) And which exposition *Carthusian* affirmeth to bee the com-

mon exposition of all Catholicke
Doctors.

SECT. III.

Of representing GOD the
Father by an Image: the
lawfullnesse where-of the
Romanistes would defende,
by these places following.

- I. 2. **KINGS** 22. 19. *I saw
the LORD sitting on a
Throne, (sayeth MICHEAS)
and His garmentes were whyte
as Snow, and his hayre whyte as
Wooll, (sayeth DANIELL. 7.
9) There-fore as Hee was seene,
so Hee may bee paynted (saye
they.)*

Exod.
3. 4.
Ri-
cheom
tract.
3. c. 9.
Answer. It followeth not: for
before that tyme Hee appeared to
Moses in the forme of fire: and yet
their owne *Richeom* granteth, that
to paynt him so, would seeme to
favour the *Pagans*, who worshipped the

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ped the fire: And even so say wee,
that this paynting of Him lyke an
olde man, may seeme as well to
favour the *Anthropomorphists*. There-
fore *Augustine* giveth this reason,
why it is not lawfull for anie Chri-
stian to make anie such Image, lest
wee fall into that same Sacriledge,
(sayeth hee) whereby the Apostle
maketh them execrable, who turne
the glorie of the incorruptible
G O D, into the similitude of a
corruptible man.

*Aug.
de fide
&
Symbo
10, c. 7
Ep.
222.*

S E C T. I V.

Of the worship of Images:
which the *Romanists* would
proove to bee lawfull, by
these places following.

P S A L. 99. 5. Adore ye
His foot-stoole: for it is holie.
Heere (say they) the Arke is
commanded to bee adored, for its
holinesse, and reference it had
to G O D: therefore, much more
ought Images, for a clearer re-
C₃ semblance,

semblance, and relation of the persons whom they represent.

Answer. The wordes are, *Worship yee at His foot-stoole, for Hee is holie*, for so the Septuagint, *Pagnin, Vatablus*, and the Chaldie paraphrase, which *Iansenius* followeth, and *Lorinus* the Iesuit: or, as *Lyra* sayeth, *ante scabellum pedum ejus*: that is, *Before His foot-stoole*.

Bell.
l. 5. r.
de
Sanct
c. 13.
§. ad
illud.

Next, *Bellarmino* himselfe sayth of the reason which is adduced, I confesse (sayeth hee) that it is not ill translated so, as the Septuagint, and *S. IEROME* have translated it, (*For Hee is holie*) taking so the reason of the worship, from the holinesse of the person worshipped, and not of the place at, or before which they were to worship: or suppose it bee taken from the place (*For it is holie,*) it will inferre onelie, that GOD is Hee onlie who is to bee worshipped, in or at those places,

places, which are consecrated to His worship; as Hee speaketh in lyke-manner of the Temple, *verse 9.* and as He is worshipped by vs, in a solemne and publicke manner in our Christian Churches. Therefore their owne *Genebrard* sayeth, that the *PSALMIST* heere alludeth to the manner of homage, or reverence done to King's, while they sitte on their Thrones, by falling downe, or kneeling at their foot-stoole.

Next, tho the translation were admitted, which sayeth, *Adore yee His foot-stoole, for it is holie;* if we hearken to the exposition of Fathers, and of their owne doctors lykewyse, *Augustine* will tell vs, that by His foot-stoole, the humane nature of *CHRIST* is vnderstoode, who tooke vpon Him (sayeth hee) Earth of our Earth, and Flesh of our Flesh: which beeing vnited vnto His Deitie, is in the vnitie of His person to bee adored. And this exposition doth

*Aug.
in
Psal.
98.*

Lyra, Carthusian, and Lombard, (all Romanistes) follow, and the Rhemistes themselves in their Notes on this PSALME.

2. PHILIP. 2. 10. GOD hath given Him a Name, which is above everie name: that at the Name of *I E S U S*, everie knee should bowe. Loe heere then, (say they) the Name of *I E S V S*, when it is pronounced, ordayned to bee worshipped, for the relation thereof to His person; much more then His Image.

Answer. By bowing the knee to the Name of *I E S V S* by all sorts, is meant, the vniversall subjection of all creatures to himselfe who is so named. Therefore, besides *Oecumenius*, and *Theophylact*, who so expone this Text, with dyverse others Ancients, as *Sedulius*, and *Haymo*, their owne *Aquinas* sayth, That *signum pro re signata ponitur*: that is, *The name for himselfe*

selfe who is so named. As also sayeth their late *Estius*, the name is put for the person named, and bowing the knee, signifieth by a figure of Metonomie, subjection, or humiliation: therefore the meaning is, (sayeth hee) that all who are in anie place, knowing that Man who is called IESVS, to bee the Sonne of GOD, and GOD Himselfe truelie, they shall submit themselves to Him, as GOD and LORD of all.

H E B. 11. 21. *Hee* (to wit, Iacob) *adored the top of his Rod.* Whence obserue, (saye the *Rhemisttes*) that adoration (as the Scripture useth this word) may bee done to creatures. 3.

Answer. First, they deceitfully corrupt the Text, leaving out (*ἐπὶ*) or *upon the top of his Rod*, and so are bolde to take from the wordes of the Booke of GOD, contrarie to *Revel. 22, 19.*

¶ 5. Next;

Hie-
ron.
quest.
Hebr.
in Gen
Theo-
phyl.
in
Hebr.
II.

Next, *Augustine* thus exponeth it, (as the *Rhemistes* grant) with whom they might haue joyned, *Ierome*, *Theophylact*, and *Beda*, that *Iacob* leaning vpon his Staffe for weaknesse, adored GOD. Therefore also (sayeth *Aquinas*; and with him *Lombard*, *Arboreus*, *Carthusian*, and others) hee worshipped not the Rod it selfe; nor yet *Ioseph*, as some hath thought wrōgfullie, but GOD Himselfe (sayth hee) leaning vpon the top of his Rodde,

SECT. V.

Of the Adoration of Reliques, which the *Romanistes* would establish, by these Textes following.

- A. EXOD. 13. 19. *And Moses tooke the bones of Ioseph with him.* Heere (say they) Reliques were carried about with
GOD'S

GOD'S People; which, no doubt, they worshipped.

Answer. This was onelie for inhumation and burying of them in *Sechem*, as they had promised to IOSEPH, and as wee see performed, IOSHUA 24. 32. but not for adoration: which is as grosse Idolatrie done agaynst GOD, as exhumation of the bones of Martyres, or Godlie men, is an injurie done agaynst them. Therefore, while IOSTAS tooke the bones of the false Prophets out of their graues, hee sayde of the true Prophets graue, *Let no man move his bones.*

Yea, close contrarie to the adoration of Reliques, *Chrysostome* giveth this as one of the reasons, why *Ioseph* appoynted his bodie to bee carried from *Egypt*, lest the Idolatrous *Egyptians* (sayth hee) beeing myndfull of the benefites they had gotten by him, had made the bodie of righteous *Ioseph*, to bee an occasion of im-
Chrysost. in Gen. 50. al. so ham s. in Math.
 pious

pious adoration : even as for the same cause the bodie of *Moses* was buried by the LORD, where never man yet knew.

2. 2. **K**INGS 13. 21. *When the man was let downe, and touched the bones of Elisha, hee revived.* Heere (say they) a miracle wrought by a Saynct's Reliques ; therefore justlie may they bee worshipped.

Answer. A miracle indeede was wrought at the touch of *Elisba's* bones ; but not by them, but by the LORD, for confirmation, that *Elisba* was a true Prophet, (as wee see the lyke professed by *Peter*, ACTES 3. 12.) notwithstanding of which miracle, in respect that those bones were not raysed, inshryned, nor adored, this makerh rather agaynst the adoration of such Reliques. For not onelie doe wee nowyse worship the reliques of Martyres, (sayeth *S. Ierome*, and with him *S. Cyrill*, of the

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of the practise of the Church in their times) but we will nor worship the Sunne , nor Moone , nor Angels , nor Arch-angels , nor Seraphims , nor no name that is named in this world , nor that which is to come ; lest wee should * *serue* the creature, rather than the Creator.

ISAÏ II. 10. *To Him shall the Gentiles seeke, and His graue shall bee glorious.* Heere wee see (say they) that the holie graue shall bee counted glorious; and therefore worthie to bee worshipped.

Answer. The Text is, (*And His rest shall bee glorious*) as both the Septuagint translateth, *Pagani* interpreteth , the *Hebrew* word beareth , and S. *Ierome* approveth, this beeing the meaning, that (as is sayde *HEB. 12. 2.*) after His enduring the crosse and shame on Earth , Hee should rest in Glorie for ever in Heaven, being

Rit.

adv.

Vigi.

laniti

t. 2.

f. 119

Cyrl.

l. 6.

corr.

Iulian

p. 142.

3.

Note,

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Duliz

is re-

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Pa-

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liques.

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rom.

in 1sa3

112.

112.

Hier.
in Isai
31.

set downe at the right hand of the Throne of GOD, where-of also the *Rhemistes* giue this as the meaning, That CHRIST after His death, which was ignominious to the world, should bee gloriouslie buried by verie honourable persons, *Ioseph* and *Nicodemus*, with abundance of most precious Spices, wrapped in fine Linnen, and layde in a new Monunment. And tho it were His graue it selfe that were heere called *Glorious*, yet it followeth no more that it should bee adored, than the Sunne and Moone, which are glorious lyke-wyse.

An Appendix, concerning the inferiour sort of worship, which the *Romanistes* say they onlie giue to Sayncts, Angels, Images, and Reliques fore-sayde, which they call *Dulia*, or *Service*.

T H E

THE *Romanistes*, to cloake their grosse Idolatrie in worshipping of creatures, they tell vs, that there are three degrees of religious worship: the first, highest, and due onelie to GOD, which they cali *Latria*, or *diuine Worship*: another lower, and due onlie to the Virgine *MARIE*, which they call *Hypodulia*: and a third lowest of all, which they giue to Saynts, Reliques, and such lyke, which they call *Dulia*, or *Service*. Therefore, to enervate, and over-throwe this their groundlesse distinction, deuysed only to delude the simple, wee are to consider, that the word *Dulia*, or *Service*, is onelie two wayes taken in holie Scripture; to wit, eyther for that which is civill or humane, and due vnto men; or which is religious, & diuine, proper onelie to GOD. In the first signification it is sayde of *Iacob* and *Esau*, *The elder shall serue the younger*. And all Christians are willed by the Apostle, in

Rome

9. 12.

Gal.

5. 13.

lous.

loue to serue one another. In the second signification it is sayde,

Deut.
6. 13.

Thou shalt feare the LORD,

1 Sam.
7. 3.

and serue Him onlie. And againe,
Prepare your hearts vnto the

LORD, (sayeth *Samuell* to the people) *and serue Him onlie.*

Act.
20. 19

So in the New Testament, Religious service is made proper to GOD onlie. Therefore sayeth the Apostle, *Serving the LORD with all humilitie.* (*δουλωσων*)

And againe, telling the *Gallatians* of their former miserie, hee sayth, *Yee served them who by nature*

Gal.
4. 8.

were not God's. (*εδουλουσατε*) Which according to the Papist's distinction, hee could not haue reprehended. Wherevnto also consenteth Antiquitie: therefore

Aug.
de ue-
ra re-
lig. c.
55.

sayeth *Augustine*, Let Religious Service tye you to the Omnipotent GOD onlie: and as for the Saynts, wee honour them with loue, (sayeth hee) but not with Religious Service. The reason

whereof

whereof S. Ambrose doeth render, saying, For hee who serveth so, hee doeth adore, which is unlawfull (sayeth hee) to bee done to anie meere creature.

*Amb.
l. 3. de
spirit.
sancto
c. 12.*

Which thing made their owne Bishop *Peregrinus* to say, I know not if this ductie of worship to Saynts ought properlie to bee called *Dulia*, (sayeth hee) seeing that veneration which is commonlie due vnto Saynts, is not given to them in token of Service: for wee are all the servants of GOD, tho farre inferiour in merites and holinesse, which the verie Angell (sayeth hee) did signifie, before whome the Apostle S. *Iohn* fell downe, saying, See thou doe it not, for I am thy fellow-servant. So that if it bee once Religious Worship at all, it is of that highest excellencie, which is due onelie to the excellencie of the highest, who is a jealous GOD, and hath sayde, My glorie I will give to no other. Therefore sayeth their owne Iesuait

*Peregrinus de
trad.
part. 3.
de
cultu.
sanctis
p. 12*

*Isai
42. 8.*

Vas-
ques
de a-
dor. l.
1. diss
6. c. 1.
num.
168.

suit *Vasques*, If it bee once an act of Religion, it may bee called *Latria*, (sayeth hee) for *Latria* and *Religio*, are the same thing. And so we see how their evasion of an inferiour sort of Religious Worship given to creatures, and called *Dulia*, like *Dagon* before the Arke, faileth to the ground. Againe, as *Dulia*, so lyke-wyse *Latria*, is sometime attributt vnto man, and signifieth civill Service, as well as some-tymes it is attributt to G O D, and signifieth Religious: therefore LEVIT. 23. 7. the servile worke that is forbidden on the Sabbath, is called, ἐργον λατρευτον. And agayne, in *Deuteronomie*, the L O R D threatneth His people, if they would not serue Him in joyfullnesse, and abundance of all things, they should serue their enemies in hunger and thirst, and in want of all things: where the word in the originall is one, and by the Septuagint is translated, λατρουταις, wherefrae commeth

Deut.
28. 48

commeth their *Latria*, which wee see signifieth not ever a supream worship due onlie to GOD.

CHAPT. IV.

Of FREE-WILL,

Which the *Romanistes* would establish, by these places following.

GENES. 4. 7. *If thou doe well, thou shalt bee accepted: and if thou doe not well, sinne lyeth at the doore, and unto thee the appetite (or concupiscence) there-of shall bee subject, and thou shalt rule over it. That is, (say they) If thou wilt, thou mayst resist the concupiscence of flesh, thorow the power of Free-will: so that this Text (saye the Rhemistes) sheweth Free-will in man, also after his fall.*

Answer.

Answer. First, if thou doe well, or not well, sheweth not what was in the power of *Cains* will, as equally indifferent to good or ill a-lyke, but what should bee the consequence of doing well or evill; to wit, acceptation or rejection. For as sayeth *Augustine*, Mans *free-will* beeing now captivated, is able vnto nothing, but to sinne; but vnto righteousnesse it is altogether vnable, except it bee made *free*, and ayded by GOD.

*Aug.
rom.
7.1.3.
contra
duas
Epi-
stolas
Pelag.
anor.
c. 8.*

Next, the wordes following, (*Also his desire shall bee to thee, and thou shalt rule over him,*) are vnderstood of *Abell*, and not of Sinne. Therefore sayeth *Chrysostome*, See the mercie of the Lord, how Hee preasseth to mittigate his furie and madnesse, &c. by subjecting his brother to him, and nowyse impairing his power over him. So lykewyse doeth *Procopius* and *Gennadius* expone, as also their owne *Ferus* telleth, that sundrie others doe so in lyke-manner,
from

from whence also hee raiseth this observation, That pietie overth:oweth not superiority of the power of others. Where also note a shamelesse lie made by the *Rhemistes* in their Notes on this Text: to wit, That in our last English Translation, the place is translated thus, *Vnto thee shall bee the desire thereof, and thou shalt haue rule of it.*

DEVT. 30. 19. *I call* 2.
Heaven and Earth to record this day agaynst you, that I haue set before you lyfe and death, blessing and cursing: therefore choose lyfe, that thou and thy seede may liue. Heere (say they) lyfe and death put in mans choyse, which were in vaine, if hee had not free will to doe eyther.

Answer The option of eyther indeede is set before man, but the choosinge of lyfe which is commanded, is showne else-where in
Scripture,

1 Cor.

2. 5.

Philip

a. 13.

Scripture, whence man hath the same; to wit, from no naturall abilitie of *free-will*, but from grace onlie. These three things beeing ever to bee considered in mans *free-will*. 1. The libertie or indifferencie it had to good or evill at first in mans first creation. 2. The pravitie therof, now after the fall, arising from our corruption: and 3. The inclyning thereof to good, or the performance of spirituall dueties appertayning to Salvatio, this being onlie by GOD'S grace, and from regeneration. Therefore sayeth *Augustine*, Wee liue more safe, to ascrybe the whole to Him, and not to giue part to Him, and part to our selues. Which *Bernard* sheweth to haue beene *Paul's* practise, saying, The Apostle ascrybeth all to GOD, and no wayes ought to his owne *free-will*.

Aug.
de bo-
no per
sen.
c. 6.
Bern.
de gra
et lib.
arbit.
prope
finem.

And how much most part of the Schoole-men haue attributed to diuine grace, heerein (sayeth their owne *Cassander*) in place of all,

all, *Bonaventure* doth witnesse: For this is the ductie of godlie myndes (sayeth hee) to attribute nothing to themselves, but all to the grace of GOD.

*Cas-
sand.
cōsult.
art.
18.*

To the same purpose they produce a lyke seeming place out of ECCLESIASTICVS, 15. 15. 3.
16. where it is sayde, *If thou wilt, thou shalt obserue the Com-
maundementes, and testifie thy
good-will: Hee hath set Water
and Fire before thee, stretch
foorth thy hand vnto which thou
wilt, &c.*

Answer. (As sayeth *Rupertus* speaking of this same Booke, and with him *Ierome*, pref. in lib. *Salom.*) This Scripture is not Canonick, therefore, neyther is this sentence taken out of the same of Canonick Authoritie; so that, this which is brought out of the same, more easilie is to bee contemned, nor acknowledged, (sayth hee.)

*Ru-
pertus
in
Gen.
6. 3.
6. 34.*

Next,

Next: This Text maketh no wayes for the indifferencie of man's will, *by nature*, to good, as well as to evill, in the state of corruption: For the Text sayeth, *If thou wilt, thou shalt obserue the Commandementes*: And I hope no *Romanist*, (except hee were worse than a *Pelagiane*) dare bee so bolde, as to saye, that this can bee done onelie by the abilitie of *Nature*: Therefore hee speaketh of Man, as hee was first created, as is mentionate *Verse 14.* and *Bellarmino* acknowledgeth, *Lib. 4. de Lib. Arb. Cap. 7. §. postremo.* On which wordes, *Iansenius* also commenting, sayeth, That Man had a fuller power vnto good before his fall, than after. But yet, that the Scripture speaketh oftentimes of his will, as if it were in the power thereof, *to will and doe good*; both because it looketh to that power of the will which it had from GOD in the creation, dissembling that which is done since

since by sinne; as also, because by his creation, as yet, hee hath power *to will* and *doe good*; but not by himselfe: that is, by that power which hee hath now, as hee had then.

ROM. 9. 16. *It is neyther in him that willeth, nor in him that runneth; but in GOD, that sheweth mercie.* Heere wee see, (saye they) that a *willing* is attributed to Man; and an endeavour vnto which being joyned, GODS mercie, by exciting Grace, a man's conversion is wrought.

Answer. The Apostle speaketh not of the will of man by nature, but as it is renewed by grace, and maketh a man to runne (with DAVID) in the waye of GOD'S obedience: both which the Apostle ascribeth to meeke mercie; and so this Text maketh close agaynst them. This is AUGUSTINE'S exposition; from whom (sayeth *Estius*) NAZIANZEN, Chrysostome,

4.

Psal.

119.

32.

Aug.

En-

chirid

c. 32.

for some, and Ierome, dissent not: who having disputed out of this Text, agaynst the natural power of man's will, to that which is truelie good, concludeth thus; It resteth, then, (sayeth hee) that it bee vnderstoode rightlie to bee spoken, It is neyther in him that willeth, nor in him that runneth, but in G O D, that sheweth mercie; that all bee ascribed to G O D, who prepareth the will of man to bee good, and helpeth it, beeing prepared: For wee reade both this in holie Scripture, His mercie shall prevent mee: and His mercie also shall followe mee. HEE preventeth one, beeing unwilling, and maketh him willing; and HEE followeth him who is willing, that hee will not in vayne.

Moste excellentlie also doeth *Aquinas*, commenting on this place, shewe this to bee the true meaning thereof; as lykewyse *Lyra*, who citeth the foresayd words

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the
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whom
a defi
by his
Au
himse
mystic
can ne
of

of *Augustine*. And their late *Estimo*
in lyke manner, setteth downe this
to bee the Apostle's meaning: as
if hee would saye, No man hath
eyther power to will, or worke,
of himselfe; but hee receaveth
all from G O D, mercifullie pre-
venting him by His Grace. And
this contayneth (sayeth hee) moſte
fullie Catholicke Veritie.

LUKE 10. 30. At last they
bring an Argument, from the
parable of him who came
downe from *Hierusalem* to
Jericho, and was wounded by
the Robbers, and left halfe
dead. Which man, (say they)
representeth fallen Man-kynde; in
whome there is some lyfe left, and
a desire to bee cured: and this is
by his Free-will.

Answer. First, *Bellarmino*
himselfe graunteth, That from a
mysticall sense, a solide argument
can never bee taken, for proba-
tion

*Bell.
lib. 2.
de
grat.*

Co
libr.
arb.
6. 11.

Eph. 3. 5.

tion of doctrines of Fayth. Next: This is flatte contrary to the mynd or scope of our Saviour, which was to shewe onelie by this parable, who was the true Neyghbour, as *Cajetane*, *Stella*, *Maldo-*
nare, and others, declare. And last: This contradisteth the Apostle foulie, who sheweth vs, That Man, by nature, is altogether, (and not almoste) dead in his finnes.

CHAPT. V.

Of Justification,

And the immediate proper and formall cause thereof; which the *Romanistes* affirme to be inherent righteousness, in man himselfe onlie: adducing for them these places following.

ROM.

ROM. 5. 19. *As by the disobedience of one, manie were made sinners; so by the obedience of one, manie are made righteous.* But by the disobedience of one, (to wit, *Adam*) manie are made sinners by an inherent sinfulness, (say they) and not by sinne imputed vnto them*. Therefore, manie are made righteous, or justified, by an inherent righteousness in themselves, and not by the righteousness of another imputed vnto them. And which inherent righteousness, is absolute, and perfect, (sayeth *Bel-larmine*.)

*Bell.
lib. 2.
de iust.
dist. 4.
c. 3.
§. Ex
hoc
loco.

Supra

Answer. Wee graunt, That as by the disobedience of *Adam*, manie were made sinners, by an inherent sinfulness; that even so, by the obedience of *CHRIST*, and merite thereof, manie are made righteous, by an inherent righteousness in themselves. But this wee affirme to bee in sanctifi-

D. 3 cation;

as guiltinesse was from another ?
 Yea, farther, sayeth *Iustin Martyr*,
 What other thing could cover our
 sinnes, but the righteousness of
 CHRIST? And in whome can wee
 who are wicked, bee justified, but
 in the onelie Sonne of GOD?
 Yea, sayeth their owne *Bellarmino*,
 CHRIST'S righteousness is
 imputed vnto vs: that is, It is gi-
 ven vnto vs; so that wee may of-
 fer the same vnto GOD, for our
 sinnes; because CHRIST hath
 taken the burden vpon him, to
 satisfie for our sinnes, and to re-
 concile vs vnto GOD His Fa-
 ther, (sayeth hee.)

*Iustin
 Mart.
 Epist.
 ad
 Diog.
 netū.*

*Bel. l.
 2. de
 justif.
 c. 10.*

ROM. 3. 24. *Becing justi-
 fied free by his grace:* That is,
 By inherent righteousness in our
 selues.

2.

Answer. BY GRACE, inherent
 righteousness in man, is not
 meant; but that free favour and
 compassion which is in GOD
 Himselfe, as the word GRACE is

D 4

taken,

taken, R O M. 4. 4. and HEBR. 4. 16. and as RICHARDVS DE MEDIA VILLA testifieth, That the Auncientes in this place, doe vnderstand the same. Therefore also sayeth their owne *Ferus*, (and with him *Peregrinus*) This GRACE, is that good will of G O D towards vs, for CHRIST'S sake: which is His Favour, (sayeth hee) where by wee are saved. So that the meaning is, (sayeth *Estius*) That sinners are justified without anie merite of their owne workes, even by the onelie free favour of G O D. Which G R A C E also *Aquinas* calleth, His Eternall Dilection. The Apostle also clearlie distinguishing between these two, ROM. 5. 15, calleth G O D'S free Favour, G R A C E; and what floweth there from, the G I F T which is by Grace; whether it bee of remission in justification, or our renewing in sanctification.

Aqui-
nas in
Heb.
2. 9.
also 1.
2. 9.
110.
ERI. 1.

3. I. COR. 6. 11. *But yee are washed, but yee are sanctified, but yee are*

ye are justified. Heere, then,
(saye they) wee see that justification includeth both washing and sanctifying, which is by inherent righteousness.

Answer. Taking the word IUSTIFIE, in the large signification thereof, as is sayde in the state of the Question, wee yeelde, that both these Benefites are comprehended therein. But *Bellarmino* teacheth vs, That the Fathers vnderstand this place properlie of the Sacrament of Baptisme, (which the worde of WASHING doeth importe.) Wherein the Apostle teacheth, That by the invocation of the NAME of CHRIST, and operation of the Holie GHOST, wee are therein purged, and sanctified, (sayeth hee.) And, therefore, rightlie doeth the Apostle, after the generall word of Washing, denotating Baptisme, particularize and joyne both these Benefites of Iustification and Sanctification, conferred therein: but

*Bcl. 2.
2. de
justif.
c. 3e*

D. 5 consonant

confoundeth not the one, with the other; nor maketh hee Sanctification, or inherent righteousness; in vs, the cause of our purging, or of our justification before GOD.

4. JAMES 2. 24. *Yee see, then, howe by workes a man is justified, and not by fayth onelie.* Nowe, workes, (saye they) proceede from an inherent righteousness, in man him selfe.

Answer. First: *Bellarmino*, and manie other *Romanistes*, whome *Sussex* mentioneth, affirme, That this Text speaketh no wayes of man's first justification before GOD'S Tribunall, vnto absolution; and whereof is the Question; and so it maketh no wayes for the purpose.

Next: Beside *OEcumenius*, *Theodore*, and *Beda*, on this place, their owne *Aquinas* sheweth the true meaning thereof: who objecting to this place, that to the ROMANS, (ROM. 3. 20.) hee reconcileth them.

them thus; I aunswere, (sayeth hee) That, to iustifie, may bee taken two wayes; cyther for the execution, or the manifestation of our iustification. And this waye, indeede, a man is justified by workes: that is, Hee is declared and showne to bee just: Or, it is taken for the infused habite of righteousness: and this waye no man is justified by workes, (sayeth hee.)

Lyke-wyse, (sayeth Doctour Paes, a Portugall Friar) the meaning of these wordes, That ABRAHAM was justified by workes, may bee this, (sayeth hee) that is, That hee was declared just, as *Theodoret* expoundeth, and which I most approue.

CHAPT. VI.

Of SANCTIFICATION,
And of our abilitie to keepe
GOD'S Law: which the

Romanistes

Romanistes would proue, by these Textes following.

1. **L**VKE I. 6. *And Zacharie and Elizabeth were both righteous before GOD, walking in all the Commandementes, and Ordinances of the LORD, without blame.*

*Hieron.
l. i.
cont.
Pelag.
Idem
ad
Ctesiphon-
sem,*

Answer. This was the olde *Pelagian* Objection, which they called *The impenetrable Buckler*, as witnesseth *S. Ierome*, and whereunto hee replyeth thus; First, they are called *Righteous*, as manie others are called *Righteous* in holie Scripture, (sayeth hee) as *Iob*, *Iehosaphat*, and *Iosias*: not that they wanted all fault; but they are commended, because that forthe most part, they were vertuous. For *Zacharias* himselfe was punished with dumbnesse, (sayeth hee) and *Iob*, by his owne speech, was rebuked, and *Iehosaphat* and *Iosias*, are reported to have

to haue done thinges, which
greatlie displeased the LORD:
where-of the one gaue helpe to
the wicked, and was rebuked by
the Prophet; and the other, a-
gaynst the LORD'S Commande-
ment, by the mouth of *Ieremie*,
went out agaynst *Necko*, King of
Egypt, and was killed.

Next, where it is sayde, that
Zacharie and *Elizabeth* walked in
all the Commandementes of the
LORD, without blame; that
is, without such grosse wicked-
nesse, which the *Grecians* call
κακη, (sayeth hee) but wi-
thout Sinne, which they call
ἀσάφεια, I denye that anie
man can bee: for that is compe-
tent onelie to GOD, (sayeth
hee) and which in this lyfe is
spoken onelie of the onelie Sonne
of GOD (sayeth *Augustine*.)
Is so farre from truth, then,
(sayeth the same Father) that be-
cause of these wordes, wee should
believe that *Zacharie* and *Elizabeth*
had

Hie-
ron.
l. 2.
contra
Pela-
gianos
f. 94.
see al-
so in
Mar-
tyr. q.
141.
saying
the
same
of
these
two.
Aug.
de pre-
fect.
justi-
tie ra.
cio 172

*Aug.
de pec-
cator,
meri-
tis &
remiss.*

had perfect righteousness, without any sinne, that wee thinke, that the Apostle himselfe was not perfect, according to the perfection of that Rule.

l. 2.

c. 13.

*Car-
thu-
sian in
Luke*

1. 6.

Their owne *Carthusian* also, and with him their late *Stella*, expoundeth this place, That these were righteous; that is, (sayeth hee) according to that measure which is agreeable to humane condition, heere. But that this their righteousness, had no mixture of sinne, there is none so righteous in this mortall flesh (sayeth hee.)

2.

MATTH. 5. 48. *Bee yee perfect, as my Father in Heaven is perfect.* To the performance whereof, wee see some of the Sayntes haue attayned, (say they) as *Paul* witnesseth, *PHILIP. 3. 15.*

Answer. To this olde *Pelagian*, and new *popish* Argument, *S. leonardus* answereth, thus; That in the Scriptures there are two sortes of perfection.

perfection mentioned : the first, absolute, or complete, (or, as wee say, *actu*, & *gradu*;) the second, which agreeth (sayeth hee) with our fragilitie heere, according to that of the PSALME; *There is no flesh that shall bee justified in Thy sight*: (which is in *Voluntate* & *consuetudine*,) as hee sheweth at large. And this is it (sayeth hee) whereof the Scripture heere speaketh.

In lyke-manner, (sayeth *Augustine*) this is not to bee vnderstood, that anie man can therefore bee without sinne; but hee may bee called perfect, not because hee hath no farther to attayne vnto, but because for the most part hee hath attayned, or greatlie profited; therefore hee is thought worthie so to bee called,

Lyke-wyse, (sayeth the Iesuite *Maldonat*) CHRIST propoundeth vnto vs here a make to ayme at, to the which Hee knoweth that we can not attayne, that we may

Hieron.
l. i.
cont.
Pelag.
f. 89.

Aug.
de peccator.
meritis
&
remiss.
l. 2.
c. 15.

may endevoure to come as neare
as wee may: and (as sayeth their
Carthusian), as the exigence and
possibilitie of this frayle lyfe ad-
mitterh.

3. MATTH. II. 30. *My
yoke is easie, and My burden
light.*

*Hie-
ron.
l. 2.
adv.
Pelag.
f. 94.* *Answer.* S. IEROME an-
swereth thus to this olde *Pelagian*
Objection; It is certayne, (sayeth
hee) that the Preceptes of the
Gospell are light, in comparison
of the *Iewish* Superstition: but
that they are called light, because
they may bee easilie fulfilled, be-
holde the Apostle, and all the
faythfull, (sayeth hee) professe
the contrarie, that they can not
performe that which they would.

Chrysostome also, and their owne
Arboreus sheweth, that this is in
comparison of sinne, which de-
presseth the soule, why they are
called a *light yoke*; because these
Precepts call vs to an obedience,
which

which is true freedome, in respect
of the former heaue servitude;
and is supported by powerfull
grace, with sweete promises, and
a glorious expectation.

Carehusian lyke-wyse telleth vs,
that they are so of their owne na-
ture; and therefore (sayeth *Lyra*)
if anie man say that they are grie-
uous, let him blame his owne in-
firmities, or corruption.

MATTH. 22. 37. Wee 43
are commanded to *love GOD,*
and *our Neighbour*: which
wee may and must doe, by
His grace, if wee bee His.
Now, *hee that loveth GOD,*
keepeth His Commandements,
(sayeth our SAVIOUR)
and *hee that loveth his Neigh-
bour, fulfilleth the Law* (sayeth
the Apostle.)

John
14. 23
Rom.
13. 8.

ANSWER. *Hee that*
loveth GOD, keepeth His
command

Commaundementes, wee grant;
 and hee that loveth his Neigh-
 bour, fulfilleth the Law, after
 that manner, as the fore-named
Ierome and *Augustine* shewe, and
 according to that measure (as
 their owne fore-cited *Carthusian*
 and *Stella* expresse,) to wit, which
 is agreeable to humane condition
 heere, and which GOD in
 CHRIST mercifullie accep-
 teth of His owne children: other-
 wise, a man is not able fullie to
 keepe that Commaundements,
 (sayeth *Lombard*) in this mortall
 lyfe, but in part: not in whole,
 because wee loue but in part, as
 wee know but in part: and our
 perfection is onelie in the lyfe to
 come. And then hee objecteth,
 saying, But why is a *Perfection*
 then commanded vnto vs heere,
 seeing no man hath it in this lyfe?
 To which hee answereth, saying,
 Because wee can not runne aright,
 if wee knowe not to what Butte
 wee should runne. And (as *Ber-*
nard

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 dist. 2.
 tit. F.

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ward sayeth) that seeing our imperfection, and that wee can not fulfill what wee ought, wee may flee vnto mercie,

*In vni-
gil. na-
tal.
Dom.
serm.*

I. IOHN 3. 9. *Who-so-ever is borne of G O D, committeth not Sinne.* Therefore such a one may keepe G O D'S Law, seeing the committing of sinne, is the onlie transgressing of the Law,

2.
5

Answer. AVGVSTINE answereth heere vnto, saying, It is one thing, not to commit sinne, and another thing, not to haue sinne: for hee is sayde, not to commit sinne, (sayeth hee) in whome sinne reygnerh not. Hee committeth not sinne, then; that is, hee obeyeth not the concupiscence there-of.

*Aug.
in Gal.
5.*

Bernard also sayeth, Hee sinneth not; that is, (sayeth hee) hee perseuereth not in sinne, because that Heauenlie Birth, which can not faile, conserueth him so, that hee can not perish.

*Bern.
Serm.
I. de
septua-
gesima.*

Cardinall

*Bel. de
amif.
gra. et
statu
pecc. l.
I. c. 6.*

Cardinall *Cajetane* also sayeth,
That this signifieth to vs, that a
member of CHRIST, as one
is a member of CHRIST, sinneth
not: or as *Bellarmino* sayeth, As
hee is a childe of GOD, and is
partlie spirit, hee sinneth not:
but in respect hee is partlie flesh
also, and the sonne of *Adam*, be-
cause of his infirmitie, as yet not
whollie abrogated, hee some-
tymes falleth. And so lyke-wyse
sayeth *SALMERON* also on this
Text.

CHAPT. VII.

Of Glorification,
And whether good works
doe merite the same, as
the *Romanistes* affirme, ad-
ducing for them these
places following.

MATTH.

MATTH. 5. 12. *Rejoyce
and bee glad, for great is
your reward in Heaven.*

I.
See
Rivers
2. v. p. 6
505.

Answer. Wee denye not, but
that to GOD'S servants, who
eith suffer for righteousness,
(whercof our SAVIOUR speaketh)
or doe good workes, a reward is
promised: but the question is,
from whence they haue this re-
ward? to wit, whether from
GOD'S justice due vnto them
for the condignitie of their workes
or sufferings, as the *Romanistes*
holde, and which this Text never
will proue? or from His owne
mercie, as a recompence freelie
bestowed out of His gracious
bountie onelie, as the Scripture
clearlie doeth euerie where pro-
claime? † Which recompence in
holie writ is therefore called a
rewarde, with this adjection, *
of inheritance, to shoue that it
commeth to vs rather, as from a
mercifull Father, who freelie
hath

†
Hofea
10. 12
Psal.
62. 12
Rom.
6. 23.
* *Co-*
los. 3.
24.

hath adopted vs thereto, than from an addebted Master, from whom wee may justlie craue the same, as the merite of our Service. And this distinction of a reward by Grace, and of debt, the Apostle clearlie setteth downe, Rom. 4. 4.

Aug.
pre-
fat. in
enar-
ratio-
nem
Psal-
mi 31
Ferus
in
Math
20. et
Rom.
2. 6.

Therefore, sayeth *Augustine*, What meaneth this then, that our reward is called GRACE? But if it bee GRACE, it is freelie given, and what is freelie given, is without deserving.

In lyke-manner, (sayeth their owne *Ferus*,) if at anie tyme thou heare that a *Reward* is promised, knowe, that it not due vnto thee for anie other cause, than the promise of G O D, Hee hath freelie promised, and freelie giveth it: Therefore, if thou wouldest keepe the loue and favour of G O D, (sayeth hee) make no mention at all of anie merites of thine: for indeede farre more justlie than PAVLL to PHILEMON, verso 19. may the L O R D say to anie
of vs,

of vs, Thou owest thy selfe to mee.

ROM. 2. 6. Who shall render to everie one according to his workes. Heere (saye they) the reward hath relation to the workes: theerfore they merite.

Answer. I will onelie satisfie them with the cleare wordes of one of their greatest Popes, Gregorie the Great, who sayeth, If this felicitie of the Saynctes, bee Mercie, and not acquired by merites, where is that which is written, *Who shall render to everie one according to his workes?* If it bee rendred then according to workes, how shall it bee esteemed Mercie? But (sayeth hee) it is one thing to render according to ones workes, and another thing to render for the workes themselves: for in that it is sayde, according to his workes, the *qualitie* of the workes is vnderstood, that whose

Grego
in
Psal. 7
penis.
in
verba
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tam,
Gre.

whose workes are seene to bee good, his reward shall bee also Glorious: (as whose workes are evill, his reward shall bee contrarie.) But as to that eternall Lyfe which wee haue of G O D, and with G O D, no labour can bee equalled, (sayeth hee) no workes can bee compared.

Ferms

in

Rom.

6.

Therefore, (sayeth their late *Ferms*,) looke that heere thou list not vp thy crest, and extoile thy workes more than thou ought, and begin to tell of thy Merites, (as Hypocrites doe) as if they would make G O D a debter to thee for thy workes, seeing it is certayne that our workes are defectiue, both in number, weyght, and measure; and if they were weyghed in the L O R D ' S Balance, would bee found too light. All therefore that this word (A C C O R D I N G,) doeth import in relation to good workes, is, that their doing is a requisite condition, without anie sort of meriting, in which

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which sense *Bellarmino* himfelfe
clearlie acknowledgeth, that the
word (ACCORDING) may bee
taken, *Libr. 1. de iuffif. Cap. 21.*
§. Si loquitur.

2. THESS. I. 5. That yee 3.
may bee counted worthie of the
Kingdome of GOD. There
is (faye they) exprefse mention
of the merite of condignitie, as al-
fo *Revel. 3. 4.*

Answer. Firft, (fayeth Cardi-
nall *Cajetane*) the Apostle faye
not, *That yee may bee worthie,* *In 2.*
(for the sufferinges of this tyme,
are not worthie of that Kingdome) *Theff.*
but *that yee may bee esteemed,* 1.
or accounted, *worthie.* Therefore
fayeth *Augustine,* What-fo-ever *Aug.*
GOD hath promifed, Hee hath *in*
promifed to them that were vn- *Pfal.*
worthie, that it might not bee *83. 22*
promifed as wages for workes; *109.*
but beeing GRACE, it might ac-
cording to its name, bee gracious-
lie and freelie given or beftowed.

E

Next,

Next, They ought to distinguish betweene the worthinesse of the person, where-of both the places speake, and betweene the dignitie of the workes, where-of there is no mention, and is our onelie Question. Now the dignitie of the persons, proceedeth not from the dignitie of their workes, but from GOD'S meere favour, where-by Hee hath graciouslie, without anie merite of theirs, accepted them in CHRIST, as sonnes, as wee see, I O H N 12. And this distinction *Bellarmino* himselfe setteth downe, *Libr. 5. de iustif. Cap. 17. §. respondens.*

A. M A T T H. 20. 8. *Call the labourers, and giue them their hyre.* Heere (say they) eternall lyfe is called AN HYRE, which is due to the worker, for the workes sake.

Answers. First, Parabolically *Argumentes* conclude nothing in doctrines of sayth, as hath beene
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formerlie acknowledged by our Adversaries themselves. For so sayeth *Fenerandus*; In Parables the rule of Trueth is not to bee found, but in plaine Scriptures. *In Iren. Libr. 2. Cap. 46.*

Next, Cardinall *Cajetane* sheweth, that CHRIST'S scope is onelie to shewe, that GOD calleth some at the latt houre; that none may despare of a sinners conversion, so long as this lyfe endureth, and the meanes of grace; and this which is promised by GOD, as a just hyre, is aboue the condignitie of our workes, (sayeth hee:) for the verie sufferinges of this tyme, are not worthie of that Glorie to come. Yea, the felicitie of the Saynctes, (sayeth *Gregorse*) is meere mercie, and not acquired by merites.

*Greg.
in
Psal. 7
penit.
5.*

2. TIM. 4. 8. Hencefoorth is layde vp for mee a crowne of Righteousnesse, which the LORD the just judge shall

giue mee at that day. Heere (say they) a crowne to bee given for Righteousnesse, by GOD, as a *just iudge*, rewarding PAUL's merites.

James
1. 12. *Answer.* Wee grant, that in respect GOD hath tyed Himselfe by His Promise, to rewarde the godlie lyfe of His own Chosen with Glorie, that in this sense, it proveth in a sort to bee an Act of Iustice, and therefore the Apostle attributeth it to Iustice, tho originallie it come from meere mercie: even as in forgiving our sinnes, (which in it selfe all men know to bee an Act of Mercie,) hee is sayde to bee faythfull and just, to wit, in regard of the faythfull performance of His gracious promise, made to all true penitents so to doe. Therefore (sayeth *Sedulius*,) it is called the justice of GOD, which is seene to bee Mercie, because it hath its Originall from His Promise: and when this promise of GOD is performed,

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formed, it is called **I V S T I C E**.
 Solykewyse (sayth *Bernard*) there
 is a crowne of Righteousnesse
 which **P A V L** expected; but of
 the Righteousnesse of **G O D**, not
 his owne. For it is just, that **G O D**
 should pay that which Hee oweth;
 and hee oweth what hee promi-
 sed, (sayeth hee.) And thus did
 all the Auncients with a full con-
 sent teach) (sayeth their owne
Cassander) that the hope both of
 pardon, and of eternall lyfe, was
 onelie to bee placed in the onelie
 mercie of **G O D**, and merite of
C H R I S T.

*Bern.
 l. de
 gra. ca
 Libr.
 Arb.*

*Cass.
 sand.
 cōsule.
 art. 6.*

M A T T H. 25. 34. Come 6.
 yee blessed of *My Father*, for
 when I was hungrie yee gaue mee
 meate, &c. Heere (saye they)
 the worde (*for*) sheweth that
 their workes was the cause that
 merited their Salvation, as the
 workes of the wicked are the cause
 that meriteth their damnation.

Answer. First, the word (*for*)
E 3 signifieth

signifieth not ever the cause of a thing, but the evidence there-of, as where it is sayd in the evening, *To morrow it will bee fayre Weather, for the Skie is red*, MATTH. 16. 2. The rednesse of the Skye, beeing an evidence that it will bee so, but not the cause of beeing so: but suppose, that it import a Casualtie, yet the same is Morall onelie and Instrumentall, beeing the meanes appoynted by GOD, wherevnto of His free mercie in CHRIST, Hee hath promised a reward: but from a word of Casualtie in the generall, to inferre a meritorious Casualtie and Efficiency in particular, the Argument holdeth not.

7. 2. COR. 4. 17. *Our light afflictions, which are for a moment, causeth our workes to vs a farre more exceeding and eternall weyght of Glorie.* Heere (say they) the Sayncts sufferings are expresselie called causes of their glorie.

Answ

Answer. To this the solution of the former ARGUMENT giveth satisfaction, as also the inequality of these afflictions, compared with the farre more exceeding and eternall weyght of glorie, agreeing with that R O M. 8. 18. overthroweth clearlie the merite of condignitie.

Both with the wicked, then, and the Godlie, Hee is to deale, according to the qualitie of their works, good or evill; but not with His owne Elect, for the merite of their workes, as with the wicked: Therefore Hee is brought in, saying to the godlie, *Inherite the kingdome prepared for you, before the foundation of the World: verse 24:* And therefore not obtained by the merite of their workes. Whereby wee may see the dissimilitude, betweene the workes of the godlie and the wicked: that the one (as *Bernard* sayeth) is the way to Glorie, not the cause of it: but the other, (to wit, the workes

of the wicked) are both the way to punishment , and the meritorious cause of it. Neyther is this vnaccustomeable in Scripture , to oppose or compare things in some respects , which holdeth not in all , as the wicked are rewarded according to their workes which they doe of themselves : and yet no *Romanist* will say , that even so the godlie are rewarded , according to their workes , which they in lyke manner doe of themselves , but which flow from grace : and one evill worke is sufficient to condemne , but not so is one good worke sufficient to saue.

8. Last of all , *they say* , that CHRIST hath merited this to vs , that wee our selues might merite eternall lyfe , and that our workes are meritorious , in so farre as they are dipped , or dyed in His blood , wherefrae they receaue that efficacie of

cie of meriting, and so our meriting doeth nowayes derogate from CHRIST.

Answer. This is to make CHRIST, the generall and remote cause onelie, but our selues and our workes to bee the nearer cause, which properlie and immediatelie produceth the effect of our salvation. Whereas to merite the same, is a personall action of the Sonne of GOD, our head onelie, and incommunicable to His members: in respect that the nature of meriting, consisteth in the infinite vertue of the person who doeth merite, and which must bee correspondent to that infinite weyght of glorie which is merited. There-fore seeing no simple creature can bee capable of that infinite vertue, it followeth, that CHRIST onelie is the sole, immediate and neare cause of meriting glorie vnto vs, who fullie hath satisfied, and merited vnto

vs, what-so-ever is necessarie vnto our Salvation.

Whence lyke-wyse it should followe, (according to *Romish* doctrine) that our salvation ought rather to be ascribed to vs & our merites, than to CHRIST'S: because the effect is ascribed to the nearest and immediate cause, rather than to the generall and remote: which absurde were impious.

Gal.
2. 21.

Lyke-wyse the Apostle should haue sayde in vayne, If righteousnesse were by the Law, then CHRIST died in vayne: because according to the doctrine of *Romanists*, it might bee answered, that CHRIST died for this verie ende, that righteousnesse might bee by the Lawe: that is, that by our workes, wee may merite eternall lyfe; and which vertue of meriting, Hee hath acquired vnto vs by His death: but indeede the Apostles were ignorant, of anie such fruit of CHRIST death at all,
and

and therefore did teach, that CHRIST'S blood doeth wash vs from our sinnes, and make our garments white which are dipped therein: but never that our works were dipped therein, to take on such a colour as merite.

Isai
1. 18.
Revel
7. 14

CHAPT. VIII.

Of Purgatorie,

Which the *Romanistes* seeke to establish, by these Argu-
mentes following.

PSAL. 66. 12. *Wee went* 1.
thorow fire and water. Where-
by is meant (say they) suffering in
Purgatorie.

Answer. First, *Bellarmino* *Bel. 1.*
himselfe graunteth, that all such *1. de*
places which for this purpose are *Purg.*
adduced out of the Olde Testa- *c. 3. S.*
ment, probablie onelie or conje- *ad sep*
cturallie *simile*

Curallie inferre, but doeth not necessarilie or demonstratiuelie inforce anie such thing, firmlie to bee believed..

Next, beside this generall Answer to all, particularlie to answer to this place, which if it were literallie taken, would inferre not onelie a fire, but a watric *Purgatorie*: as the Heathen Poët sayeth, *eluitur scelus, aut exuritur igne*. AUGUSTINE telleth vs, (and with him *Hilarie*) that heere-by are meant the troubles and tryalls, where-with this lyfe abound (sayeth hee,) and therefore the living speake heere of their experience of them, which in lyke-manner they could not doe of the fire of *Purgatorie*.

Their owne *Iansenius* also, *Exmannell Sa*, and late *Estius*, expone this Text, lyke-wyse of the tribulations of this lyfe, and the *Rhemistes* expone this of temptations, saying, through GOD'S assistance, His Servauntes passe through

Estius
in 1.
Cor.
15. p.
269.

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through and over-come all temptations.

ISA I 4. 4. When the LORD shall haue washed away the filth of the daughters of Sion, and shall haue purged the blood of IERUSALEM from the midst there-of, by the spirit of judgement and burning: That is, (say they) by the fire of Purgatorie.

Answer. S. Ierome (and with him Cardinall Tolet) expone this spirit of burning, to bee the same which the Baptist called, the baptizing with fire: Now what is there-by meant, let Maldonat first declare, who sayeth, there is no doubt, but by fire the holie Ghost is meant: for the conjunction (and) in this place is not conjunctiue, (sayeth hee) but explicatorie. After the lyke-manner doeth Estius expone, and Iansenius proueth the same stronglie,

Toles
in
Luke
3.

Maldonat
in
Mark
3.

Estius
in 1.

Cor. 15. 32. pag, 490. Iansenius concord. c.

in his Concordance of the Gospel.

3. MALACHI 3. 2. *But who may abyde the day of His comming? And who shall stand up when Hee appeareth? For Hee is lyke a refiners fire, and Fullers sope: and Hee shall sit as a refiner of Silver, and purifie the sonnes of LEVI. Which purifying (say they) is in the fire of Purgatorie.*

Ruf- fin. in *expos.* *syn-* *boli.* *Theod* *in* *Mal.* *3.* *Answer.* RVFFINVS (and with him *Theodore*) telleth vs, that this is meant of CHRIST'S second comming to Iudgement, saying, *This was fore-solde by the prophets: therefore sayth Malachi, Beholde, the Almighty commeth, and who may abyde the day of His comming? &c.*

Estius *in 1.* *Cor. 3. 15. pag. 271. Tolet in Luke 3.*

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ARRAYGNMENT. III

This is to bee meant of that generall conflagration, at the generall day of Iudgement, whereof MALACHI speaketh: and of this purging by fire, at the day of that great Iudgement, doe these Fathers vnderstand that place. (sayth hee) to wit, *Ierome*, in his Commentarie, *Ambrose*, on PSAL. 36. *Augustine de ciuit. Dei*, Lib. 20. Cap. 25. and *Origen*, hom. 6, on EXODVS.

ZECHARIAH 9. II. By the 4.
blood of thy Covenant, I haue
sent out thy prisoners out of the
pit, where-in is no water. That
is, (say they) out of *Purgatorie*.

Answer. Heere-of no better exposition can bee, than this, (sayeth *Augustine*) that there-by is vnderstood, the drye and barren deepnesse of man's miserie, where the waters of Righteousnesse abound not, but where there is the puddle of Iniquitie,

Theodoret lyke-wyle, (and with him

Aug.
l. 18.
de ciuit.
Dei.
c. 35.

him the interlinare Glosse,) expone-
 th this to bee the deepe pit
 of man's miserie, wherein all
 mankynde laye as prisoners, as
 the Prophet speaketh, till Christ
 redemed them therefrae, saying,
 When men were bound in this
 pit, our LORD IESVS CHRIST
 loosed them, and brought them
 forth, when by His precious
 Blood Hee delyvered them, (sayth
 hee) and gaue them the new Co-
 venant. Agayne the *Romanistes*
 confesse, that the Prophet speak-
 eth heere of a place where there is
 no comfort, but in *Purgatorie*
 there is incredible comfort (sayth
Bel. l. Bellarmine,) therefore of *Purga-*
torie, the Prophet speaketh not
 heere. The *Rheonistes* also say on
 this place, that *S. Ierome*, *S. Cy-*
ril, and other Fathers, vnder-
 stand this lake to bee *Limbus pa-*
trum, which is now emptied long
 agoe, and wherein there was no
 torment of fire at all.

Other places, as 2 *MACHAB. 12.*
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61. 2.

Bel. l.

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and TOBIT 4. because they are *Apo-
crypha*, nor make they any mention
of *Purgatorie*. Therefore (as Car-
dinall *Cajetane* granteth out of *S.*
Ierome,) they are not a rule to
confirm matters of fayth.

Cajet.
in fine
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hister.
ver.
test.

Places out of the New
Testament, adduced for
Purgatorie, are these.

MATTH. 12. 32. Hee 1.
who shall speake agaynst
the holie Ghost, it shall
not bee forgiven him, neyther
in this world, nor in the world
to come. Where wee see (saye
they) that some sinnes are for-
given in the world to come after
this lyfe, which must bee onlie in
Purgatorie.

Answer. First, *Bellarmino*,
(and with him the Iesuit *Salmeron*)
granteth, that this doeth nowayes
follow, according to the rules of
reasoning, if the sinne agaynst the
holie

Bel. l.
1. de
Purg.
c. 4. 9.
respō-
de

non
sequi.
Sal-
meron
rom. 8
tract.
16.

holie Ghost bee not remitted, ney-
ther in this Worlde, nor that
which is to come. ERGO,
Some other finnes are remitted in
the World to come. Wee graunt
that this followeth not (sayeth
hee) according to the rules of
reasoning.

Valen.
l. de
inso-
lub.
vinc.
ma-
trim.
c. 3.
Mark
3, 29.

Next, *Marke* is a cleare inter-
preter of *Matthew's* wordes, (as
witnesseth their *Valentia*) but so
it is, that *Marke* expresth the
meaning of *Matthew's* wordes to
bee this, That the sinne agaynst
the holie Ghost, shall never bee
forgiven at all. To which exposi-
tion two *Romanistes*, *Carthusian*
and *Arboreus*, both of them doe
subscribe.

Last, because in *Purgatorie*
there is no remission of sinne, pro-
ceeding from Mercie, but puni-
tion for sinne, proceeding from
justice; and that these two are op-
posite, as wee see *Exod. 20. 5.* vi-
siting finnes, and showing mercie
are: therefore justly we may retort
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this place agaynst them, and proue thereby, that there is no *Purgatorie*.

In *Purgatorie* there is a punition for sinnes. But where a punition of sinnes is after this lyfe, there is not a remission for sinnes, (for these two are opposite:) therefore in *Purgatorie* there is no remission.

MATTH. 5. 26. *Verilie*, 2.
thou shalt not come foorth thence,
till thou pay the uttermost far-
thing. That is, out of *Purgatorie*,
(say they) till thou hast satisfied
for thy least or veniall sinnes, and
suffered temporall punishment for
others.

Answer. Their owne *Iansenius* *Iansenius*
declareth, (and with him *Chry-* *nins*,
sofome, *Theophylact*, *Ferus*, and *cōcord*
Emmannell Sa,) that this place c. 40.
is literallie to bee vnderstood, p. 180
CHRIST therein onelie per-
swading to concord. And there-
fore out of this place, there is
none (sayeth hee) that can right-
lie vrge the proving of *Purgatorie*:
wherefore

Stap.
anti-
dot. in
Math
5.

wherefore also (sayeth Stapleton) there are few now that so expone the same.

Bel. 1.
1. de
Purg.
6. 7.

But giving it were allegoricallie to bee exponed, yet it nowayes maketh for *Purgatorie*: for *Augustine* exponeth this prison to bee the Hell of the damned, (as *Bel. Lurmine* sheweth) the payment eternall punishment, and *donec*, or till, to signifie that hee shall never come forth who entereth in that prison. Therefore also (sayeth *Theophylact*,) If wee must abide so long in that prison, till wee pay the vitermost farthing, that will never bee.

Therefore also sayeth their own *Carthusian*, (and with him *Lyra*, *Stella*, *Maldenat*, and *Iansenius*) till thou pay, &c. that is, thou shalt never bee redeemed, for in Hell (sayeth hee) there is no satisfaction.

3. I. COR. 3. 15. If anie mans worke burne, hee shall suffer.

suffer losse, but hee himselfe shall bee saved: yet so, as by fire. Whereby (say they) *Purgatorie* is meant.

Answer. Some thinketh (sayth their late *Estius*) that the Apostle taketh not the worde (*fire*) throughout the whole Text, in one signification, ——— but this appeareth not without cause to bee absurde, that the Apostle in one Text of so few wordes, so diverslie should take the word (*fire*) neyther can anie man easilie perswade himselfe, (sayeth hee) that in the third place, the fire of purging of soules is meant: if in the first and second places, another fire bee vnderstood.

It must bee then the fire of that generall and last conflagration, that is heere spoken of, (sayeth *Estius*) as the instrument of that Iudgement, as *Basil*, *Helarie*, *Ambrose*, (and manie moe whom hee there rehearseth) doeth vnderstand.

And

And (*hee shall bee saved, yet as by fire*) that is, as is spoken, 1. PET. 4. 18. the righteous shall scarce bee saved, (*sayeth ESTIUS*) Even as a Merchant in a Sea tempest, escapeth himselfe hardlie, and with the losse of his goods.

And if it bee asked, when hee shall bee so saved? I answer, (*sayeth ESTIUS*) that this shall bee in the day of the LORD: that is, of the last generall Iudgement, whereof mention is made, c. 5. 5.

And thereafter having proponed this Question, How *Purgatorie* of soules then after this lyte, can bee proven by this place, hee answereth, saying, If the fire shall prooue or trye everie man's worke, and that this tryall or examination, is to bee onelie in the day of the LORD, or at the generall Iudgement; and that vnto that day, this which is sayde, (*and hee himselfe shall bee saved, yet as by fire,*) is to bee referred, not onelie doeth it appeare

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peare (sayeth hee) that the *Purgatorie* of soules, presentlie after the death of the bodie, is not established by this place of the Apostle: but on the contrary by this place it is quyte overthrowne, seeing all is referred to the last Iudgement.

I. COR. 15. 29. *What shall they doe who are baptized for the dead, if the dead rise not?* Where by baptizing is meant, afflicting of themselves, by Prayer and Fasting for the dead, (saye they) that they may bee deliuered out of *Purgatorie*.

Answer. First, this can not bee applyed (sayeth *Estius*) to voluntarie afflictions, as Prayers, Almes, and Fasting, vndertaken for the helpe of the dead: which if *Paul* had vnderstood, hee had not sayde, who are baptized, as it were by others, but who baptizeth themselves for the dead, as according to Scripture they are sayde

sayde to afflict themselves, who vndergoe voluntarie Fastinges, and the lyke, LEVIT. 23. and 16.

Epi-
pha-
nius
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28.

The exposition, then, which their owne *Estius* sayeth, is wor-
thilie to bee preferred before all
others, and which *Epsphanus* re-
ceaved from them who was before
him as approved; is this, (sayth
hee) to wit, that these are sayde
to bee baptized for the dead, who
having no hope of longer lyfe
heere, (but esteemed as dead
men) did craue and receaue bap-
tisme, reallie heereby declaring,
that they were baptized for the
dead, that is, for this ende, that
Baptisme might bee profitable vn-
to them at that tyme, when they
departed this lyfe; and were to
enter into the estate of mankynde
after death: as if the Apostle had
sayde, if there bee no resurrection
of the bodie at all, what fruit can
they reape who are Baptized,
beeing now about to die? and
for this cause professeth they are
baptized,

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baptized, in respect of that future estate that is after this lyfe; and this sense is most cleare and simple (sayeth *Estius*,) and most fit to proue what the Apostle intendeth; which other Learned Men also, most gladlie approue.

The Iesuit also, *à Lapide*, after the rehearfall of fīue other Expositions, hee counteth this onelie the best, which *Chrysostome* giueth, (sayeth hee) to wit, as if *Paul* would say, wherefore doe all the faythfull receaue Baptisme, for the hope of the resurrection from the dead, or in respect of the estate of the dead, that in that estate after death, it may bee well with them, if the dead rise not & for certainlie they should doe this in vayne otherwyse, which is not credible. And this Exposition (sayeth *à Lapide*,) of all others seemeth to bee most simple and playne.

MATTH. 5. 22. But I say vn-
to you, who-so-ever is angrie with

F

his

5. 7

his brother without a cause, is in danger of judgement, and who-so-ever shall say to his brother, Racha, shall bee in daunger of the Councell: but who-so-ever shall say, Thou foole, shall bee in daunger of Hells fire. Heere (saye they) are three sortes of sinnes, and three sortes of punishmentes, whereof the last one-lie, for greatest offences, is Hell fire, but a lesser punishment for lesser sinnes, and this is in *Purgatorie*.

Answer. First, there are not set downe heere, three sortes of sinnes and of punishmentes, but three degrees of one, and the selfe same sinne; to wit, Murther, and three degrees of one, and the selfe same sort of punishment, to wit, Eternall, our SAVIOVR'S scope being (as their owne *Aquinas* showeth) because they did not vnderstand Murther to bee committed, but when a man was killed,

*Aqui-
nas in
Catech*

kill
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br
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is n
Pur
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and
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Wh
gui
wor
V E
Wh
ther
gui
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suit
puni
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plac

killed : there-fore our LORD
(sayeth hee ,) did manifest that
all sinfull motion agaynst a man's
brother to hurt him , was to bee
also esteemed , a kynde of Mur-
ther.

Lykewyse that this punishment,
whereof our SAVIOUR speaketh,
is not a temporall punishment in
Purgatorie , for the first two de-
grees of sinne that are mentioned,
and an eternall in Hells fire, for the
last onelie, wee haue first the
Text it selfe to convince them,
which sayeth , VERSE 21.
Who-so-ever shall kill , shall bee
guiltie of judgement : which
word is vsed also in the verie next
VERSE , where it is sayde,
Who-so-ever is angrie at his bro-
ther without a cause , shall bee
guiltie of judgement. There-
fore if by judgement , (as the Ie-
suit *Salmeron* showeth) eternall
punishment for the Act of Homi-
cide , bee vnderstood in the first
place, then by judgement in lyke

Sal-
meron
10m. 5
traff.

manner, eternall punishment for vnjust anger, which is the murder of the heart, must bee vnderstood in the second place, and which beeing an inward motion onelie, vnbroken out as yet in word nor deede, could not bee taken holde on, by anie humane Iudicatorie.

Next, the evidence of the Text, Antiquitie concurreth, therefore (sayeth *Isidorus Pelusica*) Hee will not onlie haue vs to abstaine from Slaughter, but also from Anger: and vnto those who will not obey, Hee hath threatned *unquencheable fire*.

In lyke-manner, (sayeth their owne *Maldonas*) all these three degrees of punishment, signifieth that the punishment of Hell fire, is appoynted for everie mortall sinne: therefore it is lyke (sayeth their owne *Barradas*) that CHRIST speaketh heere of anger, as a mortall sinne, which the punishment thereof proveth.

CHAPT.

CHAPT. IX.

Of the Sacramentes,

SECT. I.

Of their number, and absolute necessitie of Baptisme.

HEERE-IN (sayeth their owne *Cassander*) there is no contraversion that there are but two speciall Sacramentes of our salvation, wherein our salvation principallie consisteth, and is comprehended, as speaketh *Robertus Tustiensis*, and *Hugo de Sancto Victore*, to wit, BAPTISME, and the Sacrament of the Bodie and Blood of CHRIST: therefore seeing they acknowledge these two onelie, as Sacramentes properlie so called and necessarie, let vs first come to their Arguments, where-by they would

Cassander
sand.
cōsult.
art. 13

F 3 establish

establish an absolute necessitie of Baptisme.

1. I O H N 3. 5. *Except a man bee borne a newe of water, and of the Spirit, hee cannot enter into the Kingdome of G O D. That is, (say they) except hee bee Baptized.*

Answer. Their owne *Ferus*, exponeth this water not to bee that Elementarie water vsed in Baptisme, but Metaphoricallie: thereby to bee vnderstood, the purging vertue (sayeth hee) and efficacie of the spirit of regeneration: which *Augustine* therefore calleth, the invisible water of the Spirit, even as it is sayde elsewhere, *Hee shall baptize you with the holie Ghost, and with fire.*

*Aug.
Tract.
6. in
Iohan.*

But vnderstanding it of Baptisme literallie, (as they would haue it) it is to bee meant (sayth *Lombard*) of these who may, but contemneth

contemneth to bee baptized. And this is to bee vnderstood (sayeth *Carthusian*,) if the occasion serue to receaue the Sacrament of Baptisme; otherewyse, the Baptisme of the Spirit sufficeth: else the believing Thiefe on the Crosse, should bee excluded out of Paradise, and manie in the Primitiue Church called *Catechumens*, who died in the fayth before they were baptized; yea, some who suffered Martyrdome, should bee excluded lyke-wyse.

Wherefore, (worthilie sayeth *Bernard*) that CHRIST when hee sayde, *Hee who believeth, and is baptized, shall bee saved*; warilie and watchfullie, hee sayeth not, but hee that is not baptized, shall bee condemned: but onelic, hee that believeth not, shall bee condemned.

Therefore their owne *Cassander* also concludeth, saying, That it is both agreeable to the judgement of the primitiue Church, and to holie

Bernard
Epist.
77.

Cassander
consult.
art. 2.

See al
so Bo-
nat et
in l. 4.
Lom-
bard.
dist. 4
c. 2.
holie Scriptures, that Infantes
dying without Baptisme, may bee
and are saved: for if they can not
get Baptisme (sayeth hee) being
prevented by death, as the sayth
of the Church, and of these who
offer them to Baptisme is reputed,
as their owne sayth; so the will
and desire of the Church, and
speciallie of the Parentes, to haue
had them baptized, is accepted
for Baptisme, by that mercifull
Father who accepteth the will for
the deede, and tyeth none to
what is impossible, or His owne
grace simplie to the externall Sa-
crament.

SECT. II.

Of Transubstantiation,
which the *Romanists* would
establishe, by these places
following.

MATTH.

M A T T H. 26. 27. Take I.
 yee, eate yee, this is my
 Bodie. Heere (say they) a cleare
 Text for Transubstantiation.

Answer. Cardinall Cajetane Cajet
 affirmeth, (as witnesseth Suarez)
 that these wordes of CHRIST, *tane 3*
 are not able of themselues to *q. 78*
 proue Transubstantiation : but *art. 1.*
 that they may bee taken in a Meta- *Sua-*
 phoricall sense, as is evident *rez,*
 (sayeth hee) in that example, *tom. 3*
And the Rocke was CHRIST. disp. 4
46.

Yea, how CHRIST'S bo-
 die is in the Sacrament, whether
 by Transubstantiation, or without
 anie such conversion, (sayth their
 owne *Biell*) is not found expres- *Biell*
 sed in the Canon of the BIBLE, *in can*
 which made their owne Bishop *Misse*
 of *Rocheſter*, also ingeniouſſie to *lect.*
 acknowledge, that it could not *40.*
 bee proved by any Scripture at all. *Ruffin*
cons.

captiuit. Babylon. num. 8. et 9.

F 5

More

*In 4.
sent.
9. 6.
art. 1.* More-over (sayeth Cardinall *de Aliaco*) that manner which supposeth the substance of Bread , to remaine still is possible , neyther (sayeth hee) is it contrarie to reason , nor to the Authoritie of the BIBLE , yea , more , it is more easie and reasonable to understand.

*Bel. de
Ench.
8. 3. 4
6. 23.* Cardinall *Bellarmino* lyke-wyse, who bringeth this as the onelie Text , thereby to proue Transubstantiation , yet by the force of Trueth is made to say, It is not altogether improbable, that there is no expresse place of scripture, which without the Churches determination, can evidentlie inforce a man to admit of Transubstantiation , as *Scotus* affirmed : for albeit the Scriptures seeme to vs, (sayeth hee) that they may compell anie , but a refractarie man, to belieue the same : yet it may bee iustlie doubted , whether the Text bee cleare enough to inforce it , seeing the most sharpe witted and

and Learned Men, such as *Scotus* was, haue thought the contrarie (sayeth hee.)

Having now heard themselues, if wee hearken next to the true exposition of the Auncients, which they giue thereon, *Augustine* telleth vs, that the LORD doubted not to say, *This is my bodie*, when Hee gaue the Signe of His bodie (sayth hee.) *Tertullian* also sayeth, *This is my bodie*, that is, the FIGURE of my bodie. *Eusebius* in lyke-manner sayth, That CHRIST ordayned His Disciples to vse bread, for the Symbole of His bodie (sayeth hee.)

Aug. cont. Adimant. c. 12. Tertul. cont. Marcion. l. 4. c. 40.

Eusebius, Libr. 8. demonstrat. Evang. Cap. 1. in fine.

Theodore lyke-wyse affirmeth, That our SAVIOVR honoured the visible signes, with the name of His Bodie and Blood, not changing their nature (sayeth hee,) but adding Grace to Nature.

Theod. dial. 8. Immutabilis.

Wherefore

Grati-
am
Can.
62.
Hoc
est

Where-fore also sayeth their
Glosse vpon the Canon Law, The
heavenlie Sacrament which true-
lie representeth CHRIST'S flesh,
is called the Bodie of CHRIST,
but improperlie.

¶ C. 6. Dist. 2. de consecrations.

SECT. III.

Of halfe Communion, or
With-holding the Cuppe
from the people : which
the *Romanistes* would out-
face as lawfull, by these
places following.

[1.] **L**UKE 24. 30. And it
came to passe, as Hee sate
at meat with them, Hee tooke
bread, and blessed it, and brake,
and gaue to them. Heere then
(say they) Communicating vnder
one kynde, warranded by the ex-
ample of CHRIST.

Answers

Answer. Pope *Gregorie* on this place (and with him *Eusebius*, *Gre-
Emissenus*, and *Beda*,) sheweth, *gorie
in
Euāg.
Hom.
23.
Euse-
bius
Emiss.
Hom.
2. fe-*
that this was for ordinarie refe-
ction. Lyke-wyse (sayeth their
owne *Carthusian*, and with him
Lyra) Hee tooke bread, and bles-
sed it, but did not convert it in-
to His bodie, as Hee did at His
last Supper, but onelie as His cu-
stome was to blesse meat.

via 2. paschatis. Beda in Luke 24.

Wherefore sayeth their owne
Ianseni, There are some who
from hence would take an Argu-
ment, to proue, that it is lawfull
vnder one kynde, to giue or re-
ceauē the Sacrament of the Eucha-
rist: which opinion is neyther
certayne, nor hath likelic-hood of
trueth (sayeth hee.)

ACTES 2. 4. (and 20. 7.) 2.
And they continued stedfastlie in
the Apostles doctrine and fellow-
ship, and in breaking of bread
and

and Prayers. Heere (say they) Communicating vnder one kynde, practised by the holie Apostles.

Answer. Wee graunt, that in both these places of the Actes, by breaking of bread, the celebration of the Sacrament is to bee vnderstood; but denyeth that therefore it was given vnder one kynde onelie: because S. LVKE in both places by a figure called Synecdoche, from one part comprehendeth the whole. And this to bee an vsuall forme of speech vsed by the Apostle, in the matter of the Sacrament, wee may see clearly, 1. C O R. 12. 13. where it is sayde, Wee haue beene all made to drinke into one spirit, the Apostle there reasoning from the Sacramentes, and intending by the vse of them to proue, that wee ought to haue a holie vnitie amongst our selues, as members of one mysticall bodie; (as both

Cajet. Cajetane and Salmeron declareth) because by one spirit, wee are all baptized

*in 1.
Cor.*

baptized in one bodie (sayeth hee.) And speaking lyke wyse of the Sacrament of the Eucharist, hee sayeth, and haue beene all made to drinke into one spirit by one spece, Synecdochicallie, meaning the full participation of the Sacrament, both by eating and drinking; else it should follow, that by saying, wee all are made to drinke, that the Cup should bee given to all, and the bread may bee with-holden.

12. 13
Salme
ron in
1. Cor.
10. 17.

Now that the full participation of the LORD'S Supper, vnder both species, signified by this drinking into one spirit: *Theophylast* first declareth, saying, It appeareth that the Apostle speaketh of the LORD'S Table; and when hee sayeth, wee all drinke of one spirit, hee did giue vs to vnderstand both, to wit, the Blood and the Flesh (sayeth hee.)

Lyke-wyse (sayeth the Iesuit *Iustinian* on this place) as in the preceeding Chapter, by one kynde

kynde of foode, hee did signifie both: even so heere by one spece, to wit, of drinke, hee would signifie the whole Sacrament.

SECT. IV.

Of the Sacrifice of the Masse, that it is properlie propitiatorie: which the *Romanistes* stryue to proue, by these places following.

1. **G**ENESIS 14. 18. *And Melchizedek King of Salem, offered vp Bread and Wine, for hee was the Priest of the most high GOD. Of whose order (say they) CHRIST beeing, Hee did at His last Supper offer vp Himselfe, vnder the accidentes of Bread and Wine, and so doe all Priestes vnder the Gospell the same, as a Sacrifice properlie propitiatorie.*

Answ.

Answer. First, the Text is, *Hee brought forth Bread and Wine, and hee was the Priest of the most high GOD.* Therefore their owne vulgar Translation hath proference, not ofference. With which agreeth, both their owne *Pagnin*, and *Vatablus*. And as for that which is subjoynd, as the reason of his oblation, or right hee had to doe so, (*For hee was the Priest of the most high GOD,*) in the Hebrew there is no such thing, as witnesseth Cardinall *Cajetane*, and which error also *Bellarmino* graunteth, saying, that in the Hebrew it is not (*for hee was,*) but (*and hee was the Priest of the most high GOD,*) by a copulative particle, after which is immediatelie subjoynd, his Priestlie action in these wordes, and hee blessed him.

Next, from the translation and clearing the wordes, to come to the

Cajet
in Ge-
nesis
14.
Bel. l.
1. de
missa
c. 6. S.
sed oc-
curret.

*Iosephus
verum
Ind. l.
I. c. 10*

*An-
drad.
defes.
cont.
Trid.
l. 4. p.
636.*

the exposition, and the ende of his bringing foorth Bread and Wine, *Iosephus* telleth vs clearlie, That it was in Hospitalitie to *Abraham* and his followers, who would not haue them want anie thing for their refreshment (sayeth hee.) *Clemens Alexandrinus* also sayeth, That *Melchizedek* for refection, gaue bread and wine to *Abraham*: and *Ambrose* who vseth the word, *Oblatus*, sayeth, That this offering or presenting vp of Bread and Wine, it was to *Abraham* himselfe. Therefore (sayeth *Cardinall Cajetane*, and with him *Andradius*) there is nothing heere written of anie Sacrifice or Oblation (sayeth hee,) but that hee caused bring foorth Bread and Wine, as *Iosephus* reporteth, for the refreshment of the Victors: and thereafter when hee commeth to these wordes, and hee blessed him, *Ecce actio sacerdotalis*, be- holde heere (sayeth hee) is his Priestlie action, according to

NUMB,

NUMB. 6. 23. Which therefore the Apostle remembreth, HEB. 7. 1. and proveth him thereby to haue beene greater nor *Abraham*, and consequentlie his Priesthood to be more excellent than the Priesthood of LEVI, by these two reasons, 1. because hee tithed LEVI himselfe, who was then in the loynes of *Abraham*. And next, whereas LEVI as the greater blessed the people who were the branches, hee blessed both *Abraham* the stocke, and LEVI also the branch that was then in his loynes, and who afterwards both tythed and blessed others, and so hee was greatest of all, and his Priesthood aboue LEVI's.

Last, giving that *Melchizedek* had offered vp to GOD Bread and Wine, it had beene Euchrasticke for the victorie, (as *Augustine* showeth) and not propitiatorie: neyther did CHRIST offer vp Bread and Wine at His last Supper, nor will the Masse Priests

grant

*Ang^l
cont.
ad-
vers.
leg. 2^a
proph.
l. 1.
c. 299*

grant, that they offer vp Bread and Wine in their daylie Masse: therefore his sacrifice and theirs cannot bee one, nor the one warranted by the other: which also may serue shortlie to answere all *Bellarmines* Argumentes, taken from the Types of the Pascall Lambe, and other legall Sacrifices, which were figures of that true Sacrifice of CHRIST Himselfe offered on the Crosse.

2. *ISA I 66. 21. And I will take them for Priestes and Levites, sayeth the L O R D.* Heere (say they) Priests are foretolde vnder the Gospell, which importeth a daylie Sacrifice: and this is the Masse.

Answer. They should haue added also *Levites*, (as is in the Text) and so established the *Leuiticall* order. But to show the true cause, wherefore by allusion to the sacred order of the legall ministrie then in vse, who served at the Altar, the Ministers

ARRAYGNMENT. 141

Ministers of the Gospell are vnder
alyke styles fore-prophefied: it is,
as their owne *pintus* sheweth, for
bringing men to CHRIST, which
is by the preaching of the Gospell.
Therefore sayeth the Apostle, That
I should bee the Minister of IE-
SVS CHRIST to the Gentiles,
ministring the Gospell of GOD,
that the offering vp of the Gentiles
might be acceptable: vpon which
place therefore sayeth *Chrysostome*,
(and with him *S. Ierom* & *Haymo*)
This is my Priest-hood (sayeth
hee,) to preach the Gospell, and
this sacrifice doe I offer vp.

In respect also of the Celebra-
tion of the Sacramentes, wherein
they act the memoriall of Christ's
Passion, consecrate the Elements,
offer by solemne PRAYERS,
CHRIST'S sufferinges and merits,
to the Father for his people, whom
at last they blesse; no marvell that
Analogicallie and by allusion fore-
sayde, they bee spoken of vnder
the styles of Priestes & Levites.

DANIELL

Pin-
tus in
1sa
66.
Rom.
15.16

Chry-
ost. in
Rom.
14.
hom
29.

3. DANIELL II. 31. *And Hee shall take away the daylie Sacrifice. That is, (saye they) Antichrist, when hee commeth, shall abolish the Masse.*

*Ori-
gen in
Math
29.*

Answer. ORIGEN sheweth, that by the daylie Sacrifice, that of the *Iewes* was signified, and that this prophesie was fulfilled before CHRIST'S Birth, by *Antiochus Epiphanes*, and more fullie thereafter, when the Temple was quyte destroyed by *Titus*, the sonne of *Vessasian*: which thing also their owne *Lyra* testifieth.

4. MALACHI I. II. *From the rysing of the Sunne, to the going downe of the same, my Name is great among the Gentiles, and in everie place Incense shall bee offered to my Name, and a pure offering or sacrifice. Which (saye they) is the sacrifice of the Masse.*

Answer

Answer. IRENEVS sheweth, that heereby the spirituall Sacrifice of Prayer and Thankes-giving is meant, and therefore our Altar is in the Heaven's (sayth hee,) whither our Prayers and Sacrifices are directed thither. And thus lykewyse doeth *Tertullian* and *Theodore* expone.

In lyke-manner also their owne *Lyra*, (and with him *Hugo Cardinalis*) expone this place of spirituall Sacrifices foresayde, shewing that the LORD would heere-by giue the *Iewish* Priests to knowe, that spirituall Sacrifices were to succede to theirs which were carnall, and in particular devote Prayer, is this cleane Sacrifice (sayeth hee,) or wee our selues according to ROM. 12. 1. (sayeth *Eusebius*) a contrite heart also, and the Sacrifice of prayse.

LUKE 22. 19. Doe this in remembrance of Mee. That is, (saye they) sacrifice my Bodie and

Iren.
l. 4. c.
33. 23
34.
Ter-
ent.
adv.
Mar-
cion.
l. 4.
Theod
in
Mal.
1, 11.
Euseb.
deme-
strat.
Evag.
l. 1. c.
10.
5.

and Blood, vnder the accidents
of Bread and Wine in the Masse.

Ianfe- Annswere. Their owne Ianse-
nins nins affirmeth, that out of these
cōcord wordes, it can not bee sufficientlie
e. 131. proven (sayeth hee,) that this
p. 904. action is a Sacrifice: the reason
Beda whereof *Beda* giveth, in respect
in that the Apostle exponeth them
Luke thus, saying. *As oft as yee shall*
22. *eat of this Bread, and drinke of*
this Cup, yee shall declare the
LORD'S death till Hee come.
Whence it will follow, if these
wordes, *doe this*, (which ac-
cording to the Apostles exposition,
extende themselves to all Com-
municantes,) did import sacri-
ficing of CHRIST, then all these
who communicate should bee
Masse Priestes.

But giving, that they extended
onely to the Apostles, and their
successours in the Church, and
that the meaning were, *offer up*
Sacrifice, yet the Fathers, and
their

their
wha
call
that
fere
men
and
othe
L O
stra
Cap.
T
Lom
and
crisi
is a
crisi
the
In
nas)
Cele
callo
First
plic
by
whe

their owne Doctours tell vs
 what Sacrifice this is. *Chrysostome* calling it the remembrance of
 that Sacrifice which CHRIST of-
 fered on the Crosse, *Eusebius*, the
 memoriall of that great Sacrifice,
 and *S. Ambrose*, with *Cyprian* and
 others, the remembrance of the
 LORD'S death.

Chry-
ost. in
Heb.
 10.
homo.
 17.
Euse-
bius
demon-

erat. Evang. Lib. 1. Cap. 10. Ambrose in
Cap. 10. ad Heb. Cyprian Lib. 2. Epist. 3.

Thus also sayeth their owne
Lombard, That which is offered
 and consecrated, is called a Sa-
 crifice and Oblation, because it
 is a remembrance of that true Sa-
 crifice, and holie Oblation, vpon
 the Altar of the Crosse.

Lom-
bard
lib. 4.
Sent.
Dist.
 12.

In lyke-manner, (sayeth *Aqui-*
nas) for a twofolde respect, is the
 Celebration of the Sacrament,
 called an Immolation of CHRIST.
 First, as *Augustine* sayeth to *Sim-*
plicius, because Images, are called
 by the name of those thinges
 whereof they are Images; but so

Aqui-
nas 3.
part.
suma.
 q. 83.
arb. 1

G it is

it is (sayeth hee,) that the Celebration of this Sacrament is an Image, representing the Passion of CHRIST, which was His true Immolation: — and next, in regard of the effect of the Passion of CHRIST, to wit, because by this Sacrament (sayeth hee,) wee are made partakers of the fruit of the LORD'S Passion.

6. HEB. 13. 10. *Wee haue an Altar, where-of they haue no right to eate, who serue the Tabernacle.* Here then, (say they) an Altar vnder the Gospell, which importeth a Sacrifice to bee offered thereon, and which is the Sacrifice of the Masse.

Answer. Their owne *Aquinas* sheweth, that this Altar is eyther CHRIST'S Crosse or suffering, of the fruit whereof none are partakers (sayeth hee,) who adhere to the Leviticall Priesthood: or else, CHRIST Himselfe, in whom and by whom, wee offer
vp our

vp our prayers, and which is that golden Altar (sayeth hee) spoken of, REVEL. 8. Which exposition of *Aquinas*, their late *Effius* declareth to bee most true, and agreeable to the Text. Therefore *Bellarmino* dismissed this place, as vnable to militate for him, saying. There are not Catholickes wanting, who by this Altar vnderstand the Crosse, or else CHRIST Himselfe, therefore I vrge not this place.

*Bel. l. 1.
1. de
missa
c. 14. §
ex his*

CHAPT. X.

Of the five bastard
SACRAMENTS.

SECT. I.

Of the Sacrament of Confirmation: which the *Romanists* labour to confirme, by these places following.

G 2

MATTH.

- I. **M**ATTH. 19. 15. *And Hee layde His handes on them*, (to wit, the children that were brought vnto Him.) Heere then (saye they,) CHRIST first of all confirmed little Children.

*Bel. l.
1. de
sacra
in ge-
nere
c. 9. §.
est au-
tem es-
s. 2. de
confirm
c. 2.
Halen
part. 1.
4. 9. 4
m. 2. 1
Biel
in 4.
dist. 7.*

Answer. BELLARMINE granteth, That all Sacramentes of the Gospell, properlie so called, must haue these three thinges: 1. a materiall and visible signe or Element, 2. a directiue word or institution, by CHRIST Himselfe, and 3. a promise of saving, or iustificing grace, annexed to the right vsers there-of: and therefore they must bee common to all. But so it is, that both *Alexander of Hales*, and their owne *Bonaventure*, affirmeth, that Confirmation was not instituted by CHRIST, (as *Biell* witnesseth of them) but long afterward by the Church.

Lyke-wyse their owne *Swares* testifieth,

testi-
our
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testifieth, that this imposition of our SAVIOVR'S hands, was not Sacramentall. For it is most true (sayeth hee,) that our Lord heere, by this imposition of hands, did never conferre this Sacrament, nor before His Ascension, was it ever ministred by anie.

*Shad
rez. 1
Disp
32.
Sett. 2
also
Bel. 1.
de ex.*

trem. unct. Cap. 2. §. Denique.

ACTES 8. 17. Then they 2.
layde their handes vpon them,
and they receaved the holy Ghost.
Heere lyke-wyse (say they) the
Apostles ministred Confirmation.

Answer. This imposition of the Apostles handes, was not a Sacrament: for that which they receaved thereby, on whom they layde handes, was not ordinarie saving grace, which is the effect of a Sacrament, but the extraor-
dinarie gift of miracles: as wit-
nesseth *Chrysostome*, and *OEcume-
nus* playnlie, as also their owne
Lyra, and *Bernardus Felicianus*.

*Chry
sost. in
Actes
17. see
Actes*

Sua-
rez
Disp.
33.
Sect. 3

Bel.
1.
2. de
con-

firm, Cap. 2. S. Respon. Terull.

And as for simple laying on of
handes onelie, whereof is men-
tion heere, *Suares* sayeth, it is
to bee affirmed, that the simple
laying on of handes, was not true-
lie the Sacrament of Confirmation,
which wee haue nowe (sayeth
hee,) because in the sinfible rite
thereof, it is verie farre different,
and except Chrisme bee applyed
to the fore-head, (sayeth *Bellar-
mine*,) wee affirme that it is no
Sacrament.

SECT. II.

OF MARRIAGE,
which the *Romanists* would
proue to bee a Sacrament,
by these places following.

- I. **E**P H E S. 5. 32. *This is a
great Sacrament.* Spea-
king (say they) of Marriage.

Answ

Answer. Thou hast not out of this place (prudent Reader) (sayth Cardinall *Cajetane*,) that Marriage is called by S. PAVLL a Sacrament : for hee sayeth not, this is a great Sacrament; but, *This is a great Myserie.* Wherefore also their late *Estius* declareth, that it is not proven out of this place, that Marriage is a Sacrament. Yea, it seemeth not to bee playne out of Scripture at all, (sayeth *Catharinus*) that Matrimonic is a Sacrament, as others are : Nay, it is nowayes a Sacrament, properlie of the Newe Testament at all, (sayeth *Durand*, as hee is cited by their owne *Cassander*) one reason whereof, their owne *Lombard* giveth to bee this, Because it conferreth not saving or justifying grace : which if it did, they were injurious to their Clergie, who deprivue them thereof.

Catharinus
4. de
Matrimo.

Cassander
consult.
art.
13.

I. TIM. 2. 15. Not-with-
standing, shee shall bee saved by
G 4 Chylde-

21

Chylde-bearing: to wit, the Wyfe. Therefore, (saye they) seeing heere wee see saving grace conferred by Marriage, Marriage is a Sacrament.

Answer. This is ascribed to Chylde-bearing in Marriage, and not to Marriage it selfe: for there are sundry Marriages, where there is no Chylde-bearing at all; and others, where it is long delayed, as *Sarahs* and *Elizabeths*. Next: It is sayde in the TEXT, *If they continue in Fayth, and Charitie, and Holinesse, with Sobrietie.* And there are none, (I hope) who will deny, but if those who live in a single lyfe, continue in these Graces, they shall bee no lesse saved.

To vnderstand, then, the meaning of this place rightlie, we haue the same phrase, ACT. 14. 22, where it is sayde, that by manie afflictions, wee must enter into the Kingdome of GOD: and yet

yet Afflictions them-selues con-
ferre not Grace, or are there-fore
Sacramentes. But, as by Affli-
ctions, even so by Chylde-birth
in payne, (as one sortethere-of)
if Wyues haue these saving Gra-
ces heere spoken of, they shall bee
saved, and enter into the King-
dome of G O D. Their bearing
of Children also beeing the Fun-
ction of that Sexe, and estate of
lyfe, where-vnto they are called;
where-in, (sayeth their Bishop
Especeus) if they walke sincerelie,
wee deject not so farre that Sexe,
but that they shall bee also Part-
takers of Salvation.

S E C T. I I I.

Of the Sacrament of Pen-
nance: which the *Roma-*
nistes labour to establish,
by these places following.

MATTH. 4. 17. Doe Pen- I:
nance, (sayeth our S A-
VIOUR.)

Answer. First, this no more proveth Pennance to bee a Sacrament, (tho the word were rightlie translated, which is, *repent*,) than all other Preceptes of God's Word are Sacramentes, as where hee sayeth, *Watch and Pray*; or where the Prophet sayeth, *Repent, and turne you from all your Transgressions.*

Math
26.41

Ezek.
18.30

Con-
cil.
Trid.
Sess.
14.6.3

Bell. l.
1. de
pœnit.
6.11.
§. in
secundo
capite.

Next, this was before Baptisme, (as the *Rhemistes* on this place acknowledge,) and the Councell of *Trent* declareth, that after CHRIST'S comming, Pen-nance before Baptisme was no Sacrament at all: and therefore *Act. 2. 38.* no such Sacrament is spoken of.

Lyke-wyse this was before CHRIST'S Resurrection, and therefore no Sacrament at all; for wee teach, (sayeth *Bellarmino*,) that the Sacrament of Pennance, was instituted onelie after Christs Resurrection.

JOHN

IOHN 20. 22. When Hee had sayde this, Hee breathed on them, and sayde vnto them, Receaue the holie Ghost: and whose sinnes yee shall forgine, they are forgiven them; and whose sinnes yee shall retayne, shall bee retayned. Heere (sayeth both the Councell of Trent, and the Rhemistes,) the Sacrament of Pennance was instituted.

Answer. Heere is no institution of a Sacrament: because, 1. there is no Elementarie signe, wherevnto the word of institution should bee ever joyned, according to *Augustines* rule, *accedat verbum ad Elementum, & fit Sacramentum*: and which signe should resemble the saving grace which is signified thereby, as in Baptisme, and the LORD'S Supper: for, sayeth the same *Augustine*, If they haue not the resemblance of these things whereof they are Sacramentes, they were no Sacramentes at all. In these

231

Aug.
tract.
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Iohann.
See
Bel.
1. de
penit.
c. 11.
8. v.
spōdes
non
mōdes

In these words, then, our Saviour reneweth only to his Apostles their Commission which Hee had given before, which their owne *Aquinas* sheweth, saying, That heere is 1. an injunction of their office to preach, 2. the fitting of them thereto, by giving them the holie Ghost, and 3. this is the effect of their preaching, vnto the Remission of sinnes, &c. In lyke manner sayeth *Barradius*, (and with him *Ferus*,) in this place Hee instituteth them Apostles, that is (sayeth hee,) Hee sendeth them to preach the Remission of Sinnes.

SECT. IV.

Of auricular Confession:
which the *Romanists* would
proue, by these places following.

8. **M**ATH. 3. 6. *And they were baptized of him in Iordan,*

Jordan, confessing their sinnes;
even as it is lykewyse sayde,
ACT. 19. 18. And manie who
believed, came, and confessed
their deedes.

Answer. Of both these places
sayeth *Cajetane*, As they went vn-
to the Baptisme of IOHN confessing
their sinnes, so are they now
sayde to confesse their deedes: but
without all doubt (sayeth hee)
this was publickelic and generallie,
for none of them was sacramen-
tall confession, but a profession
of repentance, for their by-gone
lyfe.

And for the first place, *Bellar-
mine* sayeth, Wee haue no ex-
ample of sacramentall Pennance,
(where-of confession is a part,)
eyther in the actions of the bap-
tist, nor before CHRIST'S Re-
surrection.

JAMES 5. 16. Confesse
your sinnes one to another.

Answer

*Caje-
tane
in Act
19.*

*Bel. 7.
1. de
penit.
6. 11.
5. ad
argu-
men-
tum.*

2.

Answer. There is no speach heere of sacramentall confession, (sayeth Cardinall Cajetane) as is evident out of that which the Apostle sayeth, *Confesse one to another*: where-as sacramentall confession (sayeth hee,) is not one to another, but to the Priest onlie. The verie same also doeth their *Carthusians* shewe: as also (sayeth *Scotus*) by saying, *Confesse one to another*, hee sayeth not that this confession should bee to the Priest, more than to another man. For which cause the *Rhemistes* themselves on this Text are forced to confesse, that it is nowayes certayne heere, that the Apostle speaketh of Sacramentall confession.

Wherefore, seeing there is no warrand for the same in Scripture, it was not without cause, that their owne *Scotus* sayde, and with him *Petrus Oxoniensis*, and Bishop *Rhenanus*, (as witnesseth *Bellar-*
mine.)

Scotus
in 4.
Sent.
Dist.
17. q.
1. art.
1.

mine) It appeareth that this confession (sayeth hee,) is not *jure divino*, or by anie warrand of Apostolicall Scripture.

It is to bee noted alwayes, that wee oppose not a Christian voluntarie confession, whereby a man, beeing touched in conscience, may at anie fit tyme, privatelie resort to his Pastor, or anie discrete Minister of the Word, and for his spirituall ease, comfort, and cure, confesse such sinnes as disquieteth him, or that hee findeth himselfe given vnto; that so hee may receaue Pastorall instruction, comfort, and counsell, for the obtayning of mercie, farthering his mortification, and health of his soule. This sort of confession, (I say,) with *Calvin* and others, wee greatlie approue, both as lawfull and expedient; and wish, that men were more sensible, than they are of sinne; and this recourse to the Physitians of the soule, were more customeable in practise.

*Cal.
vin l.
3. in
stit. c.
4. 5.
12.
Inels
defecto.*

Apol. 2. c. 7. Martyr. loc. cont. class. 3. c. 8.

§. 28. *Morton, appeale Lib. 2. Cap. 16. Gerard
Loc. Com. Tom. 3. dist. pen. num. 99.*

*Cōcil.
Trid.
Sess.
14. can
7. et
Na-
nar.
Enchi-
rid.
c. 2.
Rhem-
on
Iohn
20. 23

Cas-
sand.
cōsult.
art. 11*

But that which wee justlie im-
pugne, is the imposing vpon all
men indifferentlie, the yoke of
such a Sacramentall confession to
the Priest, as must be of all sinnes,
and their circumstances; which
they make to bee of such an abso-
lute necessitie by divine precept,
that without the same bee done,
no pardon is to bee expected at
GOD'S hand: and that hee who
dieth vnconfessed to man, dieth
bound in his sinnes before GOD.
So that the manner, obligation,
and sacramentall necessitie of this
their confession, hath made it a
Racke to the conscience, and a
politicke Pike-locke to know all
secrets: which moved their owne
Cassander to say, I belieue there
would bee little contraversie in
this (sayeth hee,) if this whole-
some Medicine of confession, were
not infected and defyled, by
skilleffe and importune Physi-
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cians, with manie vnprofitable Questions, whereby they insnare, and as it were with torments, racke the conscience (sayeth hee,) which they ought rather to comfort.

S E C T. V.

Of the Sacrament of holie Orders: which the *Romanistes* would establisth, by these places following.

I. **T**IM. 4. 14. *Neglect* 17
not the grace that is in thee, which is given thee by prophesie, with imposition of hands. Heere (say they) a visible signe, with the effect of invisible grace, in giving of orders, therefore it is a Sacrament.

Answer. First, the signe (if it were sacramentall) should bee an Elementarie signe, (as is sayde) resembling the grace signified thereby, and instituted by
 CHRIST

CHRIST Himselfe to that ende; else altho it hath beene vsed by CHRIST Himselfe, yet it is no sacramentall signe at all, as wee see, MATTH. 19. 15. imposition of CHRIST'S handes vpon little Children, and of His Disciples vpon the sicke, MARKE 16. 18. and thereafter, His owne breathing vpon them, whereby they receaved the holie Ghost, Iohn 20. 22. and yet no man will say, that this imposition of hands vpon the sicke, or insufflation of our SAVIOUR'S, was a Sacrament at all.

Next, from the signe, to come to the grace signified, and conferred, it is not sacramentall grace: for (as witnesseth *Bellarmino*) that is saving and justifying, common to all the Elect: but this which is heere spoken of, is a proper gift of teaching, given to Pastors in the Church, and sometimes given in an eminent degree or measure, to such as are wicked in lyfe

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SECT. VI.

Of the Sacrament of extreame vnction, which the *Romanists* would prooue, by these Texts following.

MARKE 6. 13. And they anoynted manie that were sicke with Oyle, and healed them.

Answer. Wee neede no more for

CHRIST Himselfe to that ende; else altho it hath beene vsed by **CHRIST** Himselfe, yet it is no sacramentall signe at all, as wee see, **MATTH.** 19. 15. imposition of **CHRIST'S** handes vpon little Children, and of His Disciples vpon the sicke, **MARKE** 16. 18. and thereafter, His owne breathing vpon them, whereby they receaved the holie Ghost, **Iohn** 20. 22. and yet no man will say, that this imposition of hands vpon the sicke, or insufflation of our **SAVIOR'S**, was a Sacrament at all.

Next, from the signe, to come to the grace signified, and conferred, it is not sacramentall grace: for (as witnesseth *Bellarmino*) that is saving and justifying, common to all the Elect: but this which is heere spoken of, is a proper gift of teaching, given to Pastors in the Church, and sometimes given in an eminent degree or measure, to such as are wicked
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Answer. Wee neede no more for

for a full replye, but *Bellarmino* and *Suarez*, their Argumentes whereby they proue, That the Sacrament of extreame vnction, is nowayes spoken of heere, but the gift onelie of miraculous healing: For 1. this vnction was for the bodie, whereas Sacramentes are chiefelie for the good of the Soule. 2. The Apostles were not Priestes as yet, till they were made such at the last Supper, as the Councell of *Trent* teacheth, and therefore no fit Ministers then of this Sacrament: 3. (sayeth *Bellarmino*) they anoynted all sicke persons whosoever, whereas this Sacrament is onelie conferred (sayeth hee,) vpon those who are bedfast, and in the danger of lyfe; and 4. they anoynted those who were not baptized, whereas this Sacrament (sayeth hee,) should neyther bee given, nor is availeable to those who are not first baptized.

JAMES

JAMES 5. 14. *If anie man* 2.
bee sicke amongst you, let him,
bring the Priestes of the Church,
and let them pray over him, a-
noyntidg him with Oyle, in the
Name of the LORD: and
the prayer of the faythfull shall
saueth the sicke, and the LORD
shall rayse him vp.

Answer. **Cardinall Cajetane**
on this place, sayeth, Neyther
by wordes, nor by effect, doe
these wordes of *S. James* speake of
sacramentall or extreame vnction
(sayeth hee,) but rather of that
vnction which **CHRIST** appoynted
in the Gospell, by His Disciples
to bee vsed towards those who
were sicke: for the Text sayeth
not, *Is anie man sicke amongst*
you to death, but simple, *is any*
man sicke. And hee calleth the
effect of this vnction, the healing
of the sicke. And besides this, *S.*
James biddeth *Sende for manie*
Elders

Elders or Priestes, to one sicke person, that they may pray over him, and anoynt him: which (sayeth hee) is altogether contrarie to the rite or custome of extreame vnction.

All
these
Fa-
thers,
and
Do-
ctors,
in
their
Com-
men-
taries
on
Mark
6.
Bel. l.
de ex-
tra.
unct.
C. 20

More-over, *Beda*, *Theophylact*, (to whom wee joyne *Eathymias*, and *Victor Antiochenus*, as also *Thomas Waldensis*, and *Alfonso à Castro*, (as witnesseth *Bellarmino*) with *Lyra* and *Carthusian*,) all these doe holde, that it is one and the selfe same vnction, that is spoken of both by S. MARKE, and S. JAMES heere: But so it is, that both *Bellarmino* and *suarez*, the one a Cardinall, the other a Ie-
suit, proveth, that there is no sacramentall vnction spoken of by S. MARKE: therefore it will fol-
low, that neyther is there anie such spoken of by S. JAMES,

F I N I S.

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